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ARISTOPHANES

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THE ACHARNIANS
THE KNIGHTS

2nd Edition

Revised and specially prepared for the use of Schools

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EM

P R E F A C E.

A FEW words of Preface seem necessary to state the plan of this edition. Brevity has been studied, because short notes are more likely to be read and therefore to be useful. And for information on the life and writings of Aristophanes generally, the student cannot go to a better source than the introductory matter in Meineke's edition, which includes Ranke's life of the poet, and is in other respects excellent. I could have done little more than translate or abridge this: and to do so, when it is accessible to all, seemed hardly worth while.

Aristophanes is not usually read till some considerable knowledge of the tragic poets has been acquired: therefore a fair amount of scholarship has been presumed, and points which have been satisfactorily discussed by former editors of *Æschylus*, *Sophocles*, and *Euripides* are not dwelt upon. The materials have been, as it is, large enough to perplex, and often cause a doubt, what to choose, what to leave. There are the stores of the Scholiasts: abundance of learning from our older scholars collected in Bekker's edition: plenty of illustration from comic writers in *Athenæus*, hunted out with praiseworthy care by Mitchell. Many editions are there both of the whole of our author and of separate plays; and there is no lack of translators. The notes of this edition are of course largely indebted to all these; which yet I will not claim to have examined exhaustively.

The text adopted is mainly that of Dindorf in the *Poetæ Scenici Græci*. Deviations from it are noticed where they occur: and a table of the variations of Meineke from Dindorf has been prefixed to each play. I have taken Dindorf's text rather than Meineke's, because it seems to keep closer to the manuscripts: but Meineke's corrections are often excellent, and in many places are what Dindorf prefers in the notes to his complete edition. Yet now and then Meineke seems overbold in adopting conjectures from the German critics, which though ingenious are not necessary. However, I will not venture to say, that on the whole Dindorf's is the better text, as I have had no power of actually examining the manuscripts. For this same reason no separate critical notes are given. They would be but a reproduction of others' labours without collation of MSS., and would have no independent value: others more able and with more opportunities are engaged on the text: and, in Aristophanes especially, the criticism of the text seems to be in most cases closely connected with its interpretation.

CAMBRIDGE, 1867.

INTRODUCTION TO THE ACHARNIANS

THE *Acharnians* is the first in order of the plays of Aristophanes which have come down to us; and the date of its exhibition may, from passages in the play, be fixed at B.C. 425. For *Dicaeopolis* says it is the sixth year since the rural *Dionysia* were held and *Copaic eels* brought (v. 266, 890); and the last *Dionysia* must have been in the year 431, before the Theban attack on *Platæa*, and the conflux from the country into Athens which shortly followed (Thuc. II. 2, 14). With this date other circumstances agree. *Sitalces* is mentioned as living, who died in 424 (Thuc. IV. 101); *Minoa* was already taken (v. 760), and its capture was as we know (Thuc. III. 51) in 427. A political aim in the play was to advise peace. The *Acharnian* borough had suffered much by the invasions of *Attica*, and were an important part of the state (Thuc. II. 19, 20, 21): therefore to win them to the peace party would be to win the bitterest foes of the *Lacedæmonians*. *Cleon* is attacked and laughed at for failure in his charges against the poet; and a further castigation of that demagogue is promised (v. 300); which shows that the play of the *Knights* was even then contemplated.

This play was exhibited in the name of *Callistratus*, as was the *Babylonians*, which preceded it, and (probably) the *Banqueters*, our poet's earliest play. His reasons for exhibiting in another's name are best given by himself in the *Parabasis* of the *Knights* (v. 512 sq.): nor need we, as some do, suppose

him to have been disqualified for competition by youth. From the Acharnians we may partly infer the subject-matter of the Babylonians; for it was on this play that Cleon grounded his charge against the poet of speaking ill of Athens before the assembled foreigners (v. 502 sqq.); and in the parabasis it is said (v. 633—642) that he had checked the Athenian credulity and taken down their pride. Whether this accusation was of Callistratus, or of Aristophanes, or known to be aimed at Aristophanes even if nominally brought against Callistratus, is questioned. Ranke holds the former view; Müller urges the latter with some force in the preface to his edition of the Acharnians. That the true authorship of the plays should be quite unknown, seems unlikely, and the hint of the coming play of the Knights (v. 300) has more force as from Aristophanes. And in the Knights (v. 512) Aristophanes talks of being asked why he did not exhibit on his own account: but how could that be if it were not already known that he wrote plays though exhibiting them through others? Perhaps Callistratus acted Dicæopolis, and was nominally responsible (see v. 376—380), but the true author was known to be Aristophanes.

ARGUMENT.

DICÆOPOLIS is sitting in the Pnyx, grumbling and disgusted with the war and resolved to get peace somehow. The Prytanes come ; business begins : but Amphitheus who offers to get peace is thrust out, while foreign embassies are heard. Dicæopolis laughs at their nonsense and fine stories, gets into a squabble with some Thracians, and the assembly is broken up. Amphitheus had meanwhile gone to Lacedæmon to procure a special truce for Dicæopolis : with which he returns, gives it to Dicæopolis, and takes to his heels. The chorus of Acharnians rush in, enraged at the idea of peace : and, when Dicæopolis comes out ready to keep the Dionysia, they turn on him, abuse him, and are going to stone him, but he gets them to hear him, engaging to speak with his head on a block, and to show that they are wrong. But first he goes to Euripides, and borrows the rags of Telephus. Piteously arrayed in these he comes out and speaks for his life : represents the war as mainly brought about by a small party, and from ridiculous causes, showing that they had been, in regard of the Lacedæmonians, less sinned against than sinning. Half the chorus are won over at once, half still cry for war, and call in Lamachus. Dicæopolis makes fun of him, shows that the old, hard-working, and deserving get nothing now-a-days, but all office and emolument falls to the young patrician profligates. He thus wins the whole chorus, and goes off proclaiming an open market for all but Lamachus.

The chorus in the parabasis clear their poet of the charge

of bad citizenship, showing that though no flatterer, he was a sound and useful adviser. They then remonstrate with the state for not paying sufficient respect to the older men, and for letting the young have unfair advantages over them.

Dicæopolis returns to hold his market. Anon comes a Megarian with his two daughters. He dresses them up as pigs, and sells them for some garlic and salt. An intrusive informer is driven out. The Megarian goes away; and the Chorus congratulate Dicæopolis on the blessings he will reap. Then enters a Bœotian with fish, flesh, fowl, and sundries, which he barter for the specialty of Athens—an informer—one Nicarchus; who, coming in to inform, is seized, packed up like crockery, and taken off. Lamachus now tries to buy something for the Feast of Pitchers, but is refused. The Chorus again praise the blessings of peace, and the Feast of Pitchers is proclaimed. A countryman, a bridegroom's man, and a bridesmaid come in, to get some share of the truce: only the last gets a little. Again Lamachus appears; but this time he is ordered out on service, and the preparations of the two for feast and fray are amusingly contrasted.

Lamachus goes to war: Dicæopolis to eat and drink. The chorus meanwhile in a short address vent their spleen on Antimachus for cheating their poet of a dinner.

The heroes return, one wounded, the other tipsy; Dicæopolis mocks Lamachus who is to be taken off to the surgeon, while he himself having won the wine-skin (as the best tippler) goes off with the chorus in jovial procession to claim his prize.

ΑΡΙΣΤΟΦΑΝΟΥΣ ΑΧΑΡΝΗΣ

TABLE OF THE READINGS OF DINDORF'S AND
MEINEKE'S TEXTS.

	<i>Dindorf.</i>	<i>Meineke.</i>
5	εὐφράνθην	ἠὺ φράνθην
10	κεχήνη	'κεχήνη
13	μόσχω	Μόσχω
25	ἀλλήλοισι περι πρώτου	ἀλλήλοισι περι τοῦ πρώτου
26	ἄθροιοι	ἄθροιοι
35	ἤδη	ἤδη
52	ποιεῖσθαι	ποιῆσαι
59	σῖγα	σίγα
60	πρυτανεύσητε	πρυτανεύητε
71	γάρ	τᾶρ
93	τόν γε	τόν τε
104	Ἰαοναῦ	Ἰᾶον αῦ
118	ὅς ἐστι·	ὅτι ἐστὶ
125	εἰς	ἐς
131	ποίησαι	ποίησον
133	κεχήνατε	κεχήνατε
139	ἐπηξ' ὑπ' αὐτόν	ἐπηξ'. Δ. ὑπ' αὐτόν
143	ἀληθῆς	ἀληθῶς
176	μήπω γε πρὶν ἂν στῶ	μήπω γε πρὶν ἂν ἐστῶ
178	τί δ' ἔστιν; ἐγώ	τί δ' ἔστ'; ἐγώ
194	γάρ σοι	τοί σοι
203	φεύξομαι	φεύξομαι
206	μηνύετε	μηνύσατε
220	Λακρατίδην	Λακρατείδην
221	ἐγχάνη	ἐγχάνοι
241	προῖτως	πρόιθ' ὡς
282	παῖ	πᾶς
292	οἶδατ'· ἀλλ'	ἴστε, μᾶλλ'
296	πρὶν γ' ἂν	πρὶν ἂν γ'
301	κατατεμῶ	ἐγὼ τεμῶ
318	τὴν κεφαλὴν ἔχων	πάνθ' ὅσ' ἂν λέγω
336	ῥα τὸν ἡλικα	ἄρ' ὁμήλικα
338	τόν	τόν τε
347	ἄρ' ἅπαντες ἀνασείων βοῆν	ἄρα πάντως ἀνήσειν τῆς βοῆς
357	ὑπὲρ	περὶ
391	εἴτ'	ἀλλ'
392	οὐκ εἰσδέξεται	οὐχι δέξεται
406	καλεῖ σε Χολλίδης	καλῶ σ' ὁ Χολλίδης
434	ΚΗΦ. ἰδού τ. λ.	ἰδού τ. λ.

	<i>Dindorf.</i>	<i>Meineke.</i>
436	[ένσκειάσασθαι μ. ο. α.]	ένσκειάσασθαι μ. ο. α.
446	εὐδαιμονοίης	εὐ σοι γένοιτο
461	μὰ Δί' οἴσθ'	μὰ Δί'· οἴσθ'
464	ἄνθρωπ'	ἄνθρωπ'
479	κλειῖε	κλήε
508	τοὺς γὰρ...λέγω.	om.
531	ἤστραπτεν	ἤστραπτ'
538	κοὐκ ἠθέλομεν	οὐκ ἠθέλομεν δ'
556	ἡμῖν	ἡμῖν
563	οὐδὲ	οὔτι
575	ὦ Δάμαχ'...λόχων	om.
578	οὗτος σὺ...τάδε	om.
582	ἑλιγγιδῷ	ἑλιγγιδῷ
588	ΔΙ. πτίλον γάρ εστιν ;	πτίλον γάρ εστιν
608	ἀμηγέπη	ἀμηγέπη
610	πολλὸς ὢν ; ἐνι,	πολλὸς ὢν ἐνῆ ;
612	κεύφοριδης	ἡ Εὐφορίδης
613	οἰδέν	εἰδέν
640	εὔρετο	ἠὔρετο
646	οὔτω δ'	οὔτως
672	ἀγροικότερον	ἀγροικότερον
683	γῆραι	γῆραι
700	πρὸς ἀλισκόμεθα	προσαλισκόμεθα
701	τίς	τί
710	-σεν ἂν μὲν	-σε μέντ' ἂν
712	περιετόξευσεν	ὑπερετόξευσεν
722	ἐφ' ᾧ τε...μή.	om.
746	γρυλιεῖτε	γρυλλιεῖτε
748	καρυξῷ Δικαιοπόλιν ὄπα.	καρυξῷ. Δικαιοπόλις δὲ πῦ.
759	ἀμέ	ἀμέ
770	τοὔδε	τῷδε
772	θυμητιδᾶν	θυμητιδᾶν
779	τ' ἀποισῶ	τὸ ἀποισῶ
791	ἀλλ' ἂν π. κἀναχων. τριχι	ἀλκα π. δ' ἀναχων. θ' ὕστριχι
795	γίγνεται	γίγνεται
798	Ποτειδᾶ κἂν ἄνευ γα	Ποτειδᾶν καὶ κ' ἄνευ γα
801	κοῦ κοῦ κοῦ.	...κοῦ κοῦ.
817	ἐμωντῷ	ἐμωντῷ
823	φαντάζομαι	φαντάζομαι
824	ὑπὸ του	ΔΙ. ὑπὸ τοῦ ;
826	μαθῶν	παθῶν
849	ἀεὶ	αὔ
867	νῆ...ἐπιχαρίττως γ' ὦ	νεὶ...ἐπεχαρίξα μῶ
880	ἐνύδρους ἐγχέλεις	ἐνύδριας ἐγχέλιας
884	τῶδε	τεῖδε
—	κῆπιχαρίττα	κῆπιχαρίτται
898	ἰώγα	ἰώνγα
899	ἄξεις ἰών ;	ἄξεις ; BO. ἰών
905	ὥσπερ...σιῶ	om.
912	ταυταγί. τί θαί π.	ταῦτα. τί δὲ κακόν π.
917	καὶ	διὰ
919	N. οἶμαι. Δ. τίμι τρ. ;	οἶμοι· τίμι τρ. ;
939	τὰ πράγματ'	καὶ πράγματ'

	<i>Dindorf.</i>	<i>Meineke.</i>
948	ΘΠΛ	σὺ θέριζε
967	ἐπὶ ταρίχη	ἐπὶ ταρίχει
981	παροίνιος	παροινικὸς
997	ῥσχον	ῥρχον
1044	λιμῶ με	λιμῶ *μέ
1062	ἀξία	αἰτία
1064	οἷσθ' ὡς...φράσον	ομ.
1102	δὴ παῖ	δημοῦ
1107	ἄνθρωπε...ῥπλων;	post v. ἀλλ'...κατέδομαι
1108	ἄνθρωπε...κίχλας;	post v. ὄνθ...ῥπλων.
1150	τὸν μελέων	τῶν μελέων
1166	τῆς κεφαλῆς	τὴν κεφαλὴν
1172	μάρμαρον	βόρβορον
1179	παλινόρον	παλινόρρον
1181-1188	καὶ γόργον'...δορί.	ομ.
1196	Δικ. ἂν μ' ἴδοι	Δικ. εἴ μ' ἴδοι
1197	ἐγχανεῖται	ἐγχάνοι
1207	Α. στυγ. ἐγὼ. ΔΙ. μογ. ἐγὼ	Α. στ. ἐ. ΔΙ. τί μ. σ. κ.
1208	Α. τί με σὺ κ. ΔΙ. τί με σὺ δ.	Α. μ. ἐ. ΔΙ. τί μ. σ. δ.

ΤΠΟΘΕΣΙΣ.

I.

Ἐκκλησία ὑφέστηκεν Ἀθήνησιν ἐν τῷ φανερωῷ, καθ' ἣν πολεμοποιοῦντας τοὺς ῥήτορας καὶ προφανῶς τὸν δῆμον ἐξαπατῶντας Δικαιοπόλις τις τῶν αὐτουργῶν ἐξελέγχων παρεισάγεται. τούτου δὲ διὰ τίνος, Ἀμφιθέου καλουμένου, σπεισαμένου κατ' ἰδίαν τοῖς Λάκωσιν, Ἀχαρνικοὶ γέροντες πεπυσμένοι τὸ πρᾶγμα προσέρχονται διώκοντες ἐν χοροῦ σχήματι· καὶ μετὰ ταῦτα θύοντα τὸν Δικαιοπόλιν ὀρώντες, ὡς ἐσπεισμένον τοῖς πολεμιστάτοις καταλευθεῖν ὀμῶσιν. ὁ δὲ ὑποσχόμενος ὑπὲρ ἐπιζήνου τὴν κεφαλὴν ἔχων ἀπολογησέσθαι, ἐφ' ᾧτ', ἂν μὴ πείσῃ τὰ δίκαια λέγων, τὸν τράχηλον ἀποκοπήσεται, ἔλθων ὡς Εὐριπίδην αἰτεῖ πτωχικὴν στολὴν. καὶ στολισθεὶς τοῖς Τηλέφου βράκωμασι παρωθεῖ τὸν ἐκείνου λόγον, οὐκ ἀχαρίτως καθαπτόμενος Περικλέους περὶ τοῦ Μεγαρικοῦ ψήφισματος. παροξυνθέντων δὲ τινῶν ἐξ αὐτῶν ἐπὶ τῷ δοκεῖν συνηγορεῖν τοῖς πολεμίοις, εἶτα ἐπιφερομένων, ἐνισταμένων δὲ ἐτέρων ὡς τὰ δίκαια αὐτοῦ εἰρηκτός, ἐπιφανεὶς Λάμαχος θορυβεῖν πειράται. εἶτα γενομένου διελιτισμοῦ κατενεχθεὶς ὁ χορὸς ἀπολύει τὸν Δικαιοπόλιν καὶ πρὸς τοὺς δικαστὰς διαλέγεται περὶ τῆς τοῦ ποιητοῦ ἀρετῆς καὶ ἄλλων τινῶν. τοῦ δὲ Δικαιοπόλιδος ἄγοντος καθ' ἑαυτὸν εἰρήνην τὸ μὲν πρῶτον Μεγαρικός τις παιδία ἑαυτοῦ διεσκευασμένα εἰς χοιρίδια φέρων ἐν σάκκῳ πράσιμα παραγίνεται· μετὰ τοῦτον ἐκ Βοιωτῶν ἕτερος ἐγγέλεις τε καὶ παντοδαπῶν ὀρνίθων γόνον ἀνατιθέμενος εἰς τὴν ἀγοράν. οἷς ἐπιφανέντων τινῶν συκοφαντῶν συλλαβόμενός τινα ἐξ αὐτῶν ὁ Δικαιοπόλις καὶ βάλλων εἰς σάκκον, τοῦτον τῷ Βοιωτῷ ἀντίφορτον ἐξάγειν ἐκ τῶν Ἀθηνῶν παραδίδωσι, καὶ προσαγόντων αὐτῷ πλείονων καὶ δεομένων μεταδοῦναι τῶν σπονδῶν, καθυπερφηανεῖ. παροικούντος δὲ αὐτῷ Λαμάχου, καὶ ἐνεστηκυίας τῆς τῶν Χωῶν ἑορτῆς, τοῦτον μὲν ἄγγελος παρὰ τῶν στρατηγῶν ἦκων κελεύει ἐξελθόντα μετὰ τῶν ὄπλων τὰς εἰσβολὰς τηρεῖν· τὸν δὲ Δικαιοπόλιν παρὰ τοῦ Διονύσου τοῦ ἱερέως τις καλῶν ἐπὶ δεῖπνον ἔρχεται. καὶ μετ' ὀλίγον ὁ μὲν τραυματίας καὶ κακῶς ἀπαλλάττων ἐπανήκει, ὁ δὲ Δικαιοπόλις δεδειπνηκώς καὶ μεθ' ἑταίρας ἀναλύων. τὸ δὲ δρᾶμα τῶν εὖ σφόδρα πεποιημένων, καὶ ἐκ παντὸς τρόπου τὴν εἰρήνην προκαλοῦμενον. ἐδιδάχθη ἐπὶ Εὐθυδήμου ἀρχοντος ἐν Ληναίοις διὰ Καλλιστράτου· καὶ πρῶτος ἦν· δεῦτερος Κρατῖνος Χειμαζομένοις. οὐ σύζονται. τρίτος Εὐπόλις Νομηναίαις.

II.

ΑΡΙΣΤΟΦΑΝΟΥΣ ΓΡΑΜΜΑΤΙΚΟΥ.

Ἐκκλησίας οὔσης παραγίνονται τινες πρέσβεις παρὰ Περσῶν καὶ παρὰ Σιτάλκου πάλιν, οἱ μὲν στρατιᾶν ἄγοντες, οἱ δὲ χρυσίων· παρὰ τῶν Λακεδαιμονίων δὲ μετὰ τούτους τινὲς σπονδὰς φέροντες, οὓς Ἀχαρνεῖς οὐδαμῶς εἶασαν, ἀλλ' ἐξέβαλον· ὧν καθάπτεται σκληρῶς ὁ ποιητής. αὐτὸ τὸ ψήφισμά τε Μεγαρικὸν ἱκανῶς φησι, καὶ τὸν Περικλέα οὐκ τῶν Λακῶνων τῶνδε πάντων αἰτίον, σπονδὰς λύσειν τε τῶν ἐφεστῶτων κακῶν.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΔΙΚΑΙΟΠΟΛΙΣ.

ΚΗΡΤΞ.

ΠΡΥΤΑΝΕΙΣ.

ΑΜΦΙΘΕΟΣ.

ΠΡΕΣΒΕΙΣ *Ἀθηναίων παρὰ βασιλέως ἤκοντες.*

ΨΕΥΔΑΡΤΑΒΑΣ.

ΘΕΩΡΟΣ.

ΧΟΡΟΣ ΑΧΑΡΝΕΩΝ.

ΓΥΝΗ *Δικαιοπόλιδος.*

ΘΥΓΑΤΗΡ *Δικαιοπόλιδος.*

ΚΗΦΙΣΟΦΩΝ.

ΕΤΡΙΠΙΔΗΣ.

ΛΑΜΑΧΟΣ.

ΜΕΓΑΡΕΤΣ.

ΚΟΡΑ, *θυγατέρα τοῦ Μεγαρέως.*

ΣΥΚΟΦΑΝΤΗΣ.

ΒΟΙΩΤΟΣ.

ΝΙΚΑΡΧΟΣ.

ΘΕΡΑΠΩΝ *Λαμάρχου.*

ΓΕΩΡΓΟΣ.

ΠΑΡΑΝΤΜΦΟΣ.

ΑΙΓΕΔΟΙ.

ΑΧΑΡΝΗΣ.

ΔΙΚΑΙΟΠΟΛΙΣ

"ΟΣΑ δὴ δέδηγμαί τὴν ἔμαντοῦ καρδίαν,
 ἦσθην δὲ βαιὰ, πάνυ δὲ βαιὰ, τέτταρα
 ἂ δ' ὠδυνήθην, ψαμμακοσιογάργα·
 φέρ' ἴδω, τί δ' ἦσθην ἄξιον χαιρηδόνο·
 ἐγὼ δ' ἐφ' ᾧ γε τὸ κέαρ εὐφράνθην ἰδὼν,
 τοῖς πέντε ταλάντοις οἷς Κλέων ἐξήμεσεν.
 ταῦθ' ὡς ἐγανώθην, καὶ φιλῶ τοὺς ἰππέας
 διὰ τοῦτο τοῦργον· ἄξιον γὰρ Ἑλλάδι.
 ἀλλ' ὠδυνήθην ἕτερον αὖ τραγωδικόν,

5

1 **δέδηγμαί.**] To be taken passively, for *ἐδήχθην* in v. 18 plainly refers to it. 'How oft have I been stung to the very heart.'

2 **πάνυ δὲ.**] Elmsley would read *πάνυ γε*. The force of the common text seems to be 'my pleasures were few, yet very few, say four, while my pains, &c.' But in his list he never gets beyond the second pleasure.

3 **ψαμμακοσιογάργα.**] The Scholiast quotes Eupolis Cratinus and others and a fragment of our poet for *γαργαίρειν* and *γάργα* (*ἀνδρῶν πᾶσα γαργαίρει πόλις, χρημάτων γάργα*). A part of Mt. Ida was named Gargara. *γάργα* probably meant heaps, hills, and was then applied to the particular mountain. Compare the general and local use of 'alps.' 'Sand-hundred, alps on alps' might be about an equivalent.

4 **χαιρηδόνο.**] A word analogous to *ἀχθηδών*, *ἀλγηδών*, but not occurring elsewhere. Yet it may have been in colloquial currency, for there

seems no reason for Dicæopolis to use a word barbarous or out of the common way.

6 **τοῖς πέντε ταλάντοις.**] A bribe from the islanders which the Knights made Cleon disgorge. Schol. A fine brought upon him by the play of the Knights. *Anon. Biogr.* The first explanation is perhaps but a guess; the second must be wrong, as the Achærians preceded the Knights.

8 **ἄξιον Ἑλλάδι.**] 'Tis meet for Greece; a deed which is, for Greece, worthy of the doing. *ἄξιος* primarily takes a genitive of the price: it then comes to be used absolutely (the price not expressed), just as we use *worthy*=meet, fit; and so takes a dative. To translate 'worthy of Greece,' though in effect much the same, is perhaps open to objection. Cf. v. 205, and *Niob.* 472, with the note there.

9 **αὖ.**] 'As a set-off, to balance it.'

τραγωδικόν.] At the play, in the play-going line.

ὅτε δὴ 'κεχήγη προσδοκῶν τὸν Αἰσχύλον,
ὁ δ' ἀνεῖπεν εἶσαγ', ὦ Θεόγνι, τὸν χορόν.
πῶς τοῦτ' ἔσεισέ μου δοκεῖς τὴν καρδίαν;
ἀλλ' ἕτερον ἤσθην, ἡνίκ' ἐπὶ Μόσχῳ ποτὲ
Δεξιθεὸς εἰσῆλθ' ἀσόμενος Βοιώτιον.

10

τῆτες δ' ἀπέθανον καὶ διεστράφην ἰδῶν,
ὅτε δὴ παρέκλυψε Χαίρις ἐπὶ τὸν ὕρθιον.

15

ἀλλ' οὐδεπώποτ' ἐξ ὅτου 'γὰ ρύπτομαι
οὕτως ἐδήχθην ὑπὸ κουίας τὰς ὀφρῦς
ὡς νῦν, ὁπότ' οὔσης κυρίας ἐκκλησίας
ἑωθιωῆς ἔρημος ἡ πνυῆξ αὐτή·

20

οἱ δ' ἐν ἀγορᾷ λαλοῦσι, κᾶνω καὶ κάτω
τὸ σχοινίον φεύγουσι τὸ μεμιλωμένον
οὐδ' οἱ πρυτάνεις ἤκουσιν, ἀλλ' ἄωριαν
ἤκουτες, εἶτα δ' ὠστιοῦνται πῶς δοκεῖς
ἐλθόντες ἀλλήλοισι περὶ πρώτου ξύλου,
ἀθρόοι καταρρέοντες· εἰρήνη δ' ὅπως

25

11 ὁ δ' ἄν.] Sc. ὁ κῆρυξ.

12 πῶς...δοκεῖς.] Cf. *Nub.* 881, *βατράχους ἐπολεῖ πῶς δοκεῖς.* Also *Ran.* 54, *Plut.* 742.

13 ἐπὶ Μόσχῳ.] The pleasant surprise of Dexitheus after Moschus so well answers to the disappointment in Theognis for Æschylus that Μόσχῳ seems preferable to μόσχῳ. One scholiast tells us a calf was the prize, another that Moschus was a bad poet.

15 διεστράφην.] Whether this is meant of eyes or neck may be doubtful. A comparison of *Eg.* 175 with *Av.* 177 shows that *διαστραφήσομαι* is there used of twisting the neck. See note on *Eg.* 175.

16 παρέκλυψε.] From affectation. The word is chiefly used of women: cf. *Pac.* 982, *Thesm.* 797, and note on *Vesp.* 178. The Scholiast thinks an upright bearing specially befitted the ὄρθιος νόμος. For Chæris cf. v. 866.

17, 18 ἀλλ' οὐδ'.....ὀφρῦς.] Perhaps it was a dusty morning, and so *κουίας* may bear a double sense.

'Never since my washing days began did the soap make my eyes smart so as the dust does now.'

19 κυρίας.] The assembly was a regular or ordinary one, and therefore less excuse for non-attendance. For the different kinds of assembly see *Dict. Antiq.* p. 362.

23 οὐδ' ο. π. ἢ. ἀλλ' ἄωριαν ἤκουτες.] 'Nor are the Prytanes here, or at least they're here having come late.' The ellipse is οὐδ' ο. π. ἤκουσιν, (εἰ δὲ μὴ) ἀλλ' (ἤκουσιν) ἄωριαν ἤκουτες. In fact ἀλλά, 'yet at least,' comes to = εἰ δὲ μὴ. Meineke however (in his *Vindiciæ*) adopts Dobree's alteration εἶτα διωστιοῦνται, as does Holden.

25 ξύλου.] Cf. *Vesp.* 90, ἦν μὴ 'πὶ τοῦ πρώτου καθέζηται ξύλου. Most of the seats in the Pnyx however seem to have been of stone. And in *Eg.* 783 Demus is represented as having a hard seat on rock. Probably some of the first seats either were now, or had been in times past, benches of wood.

ἔσται προτιμῶσ' οὐδέν' ᾧ πόλις πόλις.

ἐγὼ δ' αἰὲν πρῶτιστος εἰς ἐκκλησίαν

νοστῶν κάθημαι· κατ' ἐπειδὴν ᾧ μόνος,

στένω, κέχνηνα, σκορδινῶμαι, πέρδομαι,

ἀπορῶ, γράφω, παρατίλλομαι, λογιζομαι,

ἀποβλέπων ἐς τὸν ἀγρὸν, εἰρήνης ἐρῶν,

στρυγῶν μὲν ἄστυ, τὸν δ' ἐμὸν δῆμον ποθῶν,

ὃς οὐδεπώποτ' εἶπεν, ἀνθρακας πρίω,

οὐκ ὄξος, οὐκ ἔλαιον, οὐδ' ἦδει πρίω,

ἀλλ' αὐτὸς, ἔφερε πάντα χῶ πρίων ἀπῆν.

νῦν οὖν ἀτεχνῶς ἦκω παρεσκευασμένος

βοᾶν, ὑποκρούειν, λοιδορεῖν τοὺς ῥήτορας,

ἐάν τις ἄλλο πλὴν περὶ εἰρήνης λέγῃ.

ἀλλ' οἱ πρυτάνεις γὰρ οὐτοῖι μεσημβρινοί.

οὐκ ἠγόρευον; τοῦτ' ἐκεῖν' οὐγὰρ 'λεγον'

ἐς τὴν προεδρίαν πᾶς ἀνὴρ ὡστίζεται.

ΚΗΡΤΞ

πάριτ' ἐς τὸ πρόσθεν,

πάριθ', ἄς ἂν ἐντὸς ἦτε τοῦ καθάρματος.

ΑΜΦΙΘΕΟΣ

ἤδη τις εἶπε;

ΚΗΡΤΞ

τίς ἀγορεύειν βούλεται;

45

29 νοστῶν.] 'Coming back,' viz. to my old place as a constant assembly-goer. νοστεῖν and νόστος in two passages (Soph. Phil. 43, Pind. Nem. 3. 24) are used of simply going. Here the usual sense is preferable.

32 ἀποβλέπων.] Plato frequently uses this word of the earnest exclusive looking of the sculptor or painter to his model.

33 δῆμον.] In the limited sense of 'rural district, parish:' and so in v. 267.

36 χῶ πρίων ἀπῆν.] 'That grating old saw "By" wasn't heard.' 'That cursed by-word By.' Mitchell.

37 ἀτεχνῶς.] Literally 'down-right.' "Not to put too fine a

point upon it" (Mr Snagsby in Dickens) may illustrate the word. What is done without art, finesse &c., is done in a straightforward, downright manner: hence the common use of ἀτεχνῶς. When the full primary sense was retained the word was written for distinction's sake ἀτέχως. Cf. Plat. Gorg. 501.

38 ὑποκρούειν.] The preposition has the same force as in ὑπολαμβάνειν.

41 καθάρματος] The Athenians used to sacrifice a pig to Demeter and sprinkle the assembly-ground with its blood. Schol.

45 ἤδη τις εἶπε;] The aorist with ἤδη must unavoidably be translated by the English perfect, 'Has any

ἐγώ.

ΑΜΦΙΘΕΟΣ

τίς ὦν;

ΚΗΡΤΞ

Ἄμφίθεος.

ΑΜΦΙΘΕΟΣ

ΚΗΡΤΞ

οὐκ ἄνθρωπος;

ΑΜΦΙΘΕΟΣ

οὐ,

ἀλλ' ἀθάνατος. ὁ γὰρ Ἄμφίθεος Δήμητρος ἦν
καὶ Τριπτολέμου· τούτου δὲ Κελεὸς γίγνεται·
γαμεῖ δὲ Κελεὸς Φαιναρέτην τήτην ἐμὴν,
ἐξ ἧς Λυκῖνος ἐγένετ'· ἐκ τούτου δ' ἐγὼ
ἀθάνατός εἰμ'· ἐμοὶ δ' ἐπέτρεψαν οἱ θεοὶ
σπονδὰς ποιεῖσθαι πρὸς Λακεδαιμονίους μόνω.
ἀλλ' ἀθάνατος ὦν, ὦνδρες, ἐφόδι' οὐκ ἔχω·
οὐ γὰρ διδάσιν οἱ πρυτάνεις.

50

ΚΗΡΤΞ

οἱ τοξόται·

ΑΜΦΙΘΕΟΣ

ὦ Τριπτόλεμε καὶ Κελεέ, περιόψεσθέ με;

55

one already spoken? This is one of the few cases (if not the only one) where such translation is correct and necessary.

46 Ἄμφίθεος.] A name coined to be played upon: 'god on both sides.' Hence the herald's question, 'What! not a man?'

47 ἀλλ' ἀθάνατος. ὁ γὰρ Ἄμφ.] The anapaest following the tribrach has been objected to: but the pause after *ἀθ.* may excuse it. The genealogical prologues of Euripides are here imitated, on which Æschylus in the *Frogs* is so severe. Cf. *Ran.* 1200—1250.

52 σπονδὰς ποιεῖσθαι.] This, the reading of MSS. and old editions,

may stand here. Amphitheus, as of Attic origin, speaks as being himself one of those for whom he is to make the truce. The active voice (*ποιῆσαι*) seems proper and almost necessary in v. 58, though the Ravenna MS. has *ποιεῖσθαι* there. Cf. v. 131.

54 οἱ τοξόται.] Elmsley (with a scholiast) gives these words to one of the Prytanes, comparing Plat. *Protag.* 223 B. *ἕως ἂν οἱ τοξόται αὐτῶν ἀφελκύσωσι... κελευόντων τῶν πρυτανέων.* But the herald would be the utterer of the Prytanes' order.

55 περιόψεσθέ με.] A participle is commonly added with the accusative after this verb, as below in v. 167, and constantly in Thucydides.

ΔΙΚΑΙΟΠΟΛΙΣ

ἄνδρες πρυτάνεις, ἀδικεῖτε τὴν ἐκκλησίαν
τὸν ἄνδρ' ἀπάγοντες, ὅστις ἡμῖν ἤθελε
σπονδὰς ποιῆσαι καὶ κρεμάσαι τὰς ἀσπίδας.

ΚΗΡΥΞ

κάθησο σύγα.

ΔΙΚΑΙΟΠΟΛΙΣ

μὰ τὸν Ἀπόλλω ἴγώ μὲν οὐ,
ἦν μὴ περὶ εἰρήνης γε πρυτανεύσητέ μοι.

60

ΚΗΡΥΞ

οἱ πρέσβεις οἱ παρὰ βασιλέως.

ΔΙΚΑΙΟΠΟΛΙΣ

ποίου βασιλέως; ἄχθομαι ἴγώ πρέσβεσι
καὶ τοῖς ταῶσι τοῖς τ' ἀλαζονεύμασιν.

ΚΗΡΥΞ

σύγα.

ΔΙΚΑΙΟΠΟΛΙΣ

βαβαιὰξ, ὠκβάτανα, τοῦ σχήματος.

ΠΡΕΣΒΥΣ

ἐπεμψαθ' ἡμᾶς ὡς βασιλέα τὸν μέγαν,
μισθὸν φέροντας δύο δραχμὰς τῆς ἡμέρας
ἐπ' Εὐθυμένους ἄρχοντος·

65

ΔΙΚΑΙΟΠΟΛΙΣ

οἴμοι τῶν δραχμῶν.

60 πρυτανεύσητέ μοι.] The Prytanes had to bring forward any motion. Of the Persian king, when his influence was great in Greece, Isocrates says (*Paneg.* 66), καὶ τὴν εἰρήνην ἐπρυτάνευσε, καὶ τῶν παρόντων πραγμάτων ἐπιστάτης καθέστηκεν.

62 ποίου βασιλέως;] Cf. vv. 109, 157 ποίας ἀχάνας; ποίων Ὀδομάντων; also *Eq.* 32, 162. ποῖος, in this use, asks a question in contempt

and ridicule, with no wish or need for an answer. 'The king indeed! I'm disgusted with your ambassadors, &c.'

63 ταῶσι.] The embassy were probably in gorgeous dress: but fine feathers didn't make fine birds to honest Dicæopolis.

64 τοῦ σχήματος.] Gen. of wonder: cf. v. 87.

67 ἐπ' Εὐθ.] Eleven years before. Schol.

ΠΡΕΣΒΥΣ

καὶ δῆτ' ἐτρυχόμεσθα παρὰ Καῦστριον
 πεδίου ὄδοιπλανοῦντες ἐσκηνημένοι,
 ἐφ' ἄρμαμαξῶν μαλθακῶς κατακείμενοι,
 ἀπολλύμενοι.

70

ΔΙΚΑΙΟΠΟΛΙΣ

σφόδρα γὰρ ἐσωζόμενην ἐγὼ
 παρὰ τὴν ἔπαλξιν ἐν φορυτῷ κατακείμενος ;

ΠΡΕΣΒΥΣ

ξενιζόμενοι δὲ πρὸς βίαν ἐπίνομεν
 ἐξ ὑαλίνων ἐκπωμάτων καὶ χρυσίδων
 ἄκρατον οἶνον ἡδύν.

ΔΙΚΑΙΟΠΟΛΙΣ

ὦ Κραναὰ πόλις,
 ἄρ' αἰσθάνει τὸν κατάγελων τῶν πρέσβεων ;

75

ΠΡΕΣΒΥΣ

οἱ βάρβαροι γὰρ ἄνδρας ἡγούνται μόνους
 τοὺς πλείεστα δυναμένους φαγεῖν τε καὶ πιεῖν.
 ἔτει τετάρτῳ δ' ἐς τὰ βασιλείῃ ἤλθομεν.
 εἴτ' ἐξένιζε, παρετίθει θ' ἡμῖν ὄλους
 ἐκ κριβάνου βοῦς.

80

85

ΔΙΚΑΙΟΠΟΛΙΣ

καὶ τίς εἶδε πώποτε

68—70. Note the high-sounding Æschylean rhythm suitable to men fresh from Persia.

68, 69 **παρὰ Κ. πεδίου.**] Blaydes conjectures *ποταμὸν* as more suitable to *παρὰ*. Many MSS. give *διὰ τῶν Καῦστρίων π.* But, the plain being known to be that stretching along the Cayster, *παρὰ* (the reading of Rav. MS., Dind., Mein. &c.) may be justified. Meineke (*Vind.*) proposes *περὶ*.

71 **σφόδρα γὰρ ἐσωζόμενην ἐγὼ.**] 'O yes (yours of course was the dying), for mine was the (safe and good) living.' For the hardships of

those on guard at Athens see Thuc. II. 13, VII. 28, and *Eq.* 792—3.

75 **Κραναὰ.**] Cf. *Av.* 123, *ἐπειτα μείζω τῶν Κραναῶν ζητεῖς πόλιν;*

76 **τὸν κ. τῶν π.**] 'The mockery of the ambassadors,' i. e. how the ambassadors are fooling us.

78 **δυναμένους φαγεῖν τε.**] The MSS. have *καταφαγεῖν*, and the Scholiast by his note implies the same. Therefore the copyist's mistake (if it were one) must have been an early one.

Hermann reads *δυνατοὺς καταφ.* Bekker omits *τε*.

βοῦς κριβανίτας; τῶν ἀλαζονευμάτων.

ΠΡΕΣΒΥΣ

καὶ ναὶ μὰ Δί' ὄρνιν τριπλάσιον Κλεωνύμου
παρέθηκεν ἡμῖν ὄνομα δ' ἦν αὐτῷ φέναξ.

ΔΙΚΑΙΟΠΟΛΙΣ

ταῦτ' ἄρ' ἐφενάκιζες σὺ, δύο δραχμάς φέρων.

90

ΠΡΕΣΒΥΣ

καὶ νῦν ἄγοντες ἤκομεν Ψευδαρτάβαν,
τὸν βασιλέως ὀφθαλμόν.

ΔΙΚΑΙΟΠΟΛΙΣ

ἐκκόψειέ γε
κόραξ πατάξας τόν τε σὸν τοῦ πρέσβεως.

ΚΗΡΤΞ

ὁ βασιλέως ὀφθαλμός.

ΔΙΚΑΙΟΠΟΛΙΣ

ὠναξ Ἑράκλεις·

πρὸς τῶν θεῶν, ἀνθρωπε, ναύφρακτον βλέπεις,

95

88 Κλεωνύμου.] Cf. *Vesp.* 592, *Av.* 1475.

89 φέναξ.] Suggestive of the bird phoenix. 'The gull-finch' (for bull-finch) might do duty for the pun.

90 ταῦτ' ἄρ' ἐφ.] 'That then is how you came to be gulling us.' ταῦτ' = διὰ ταῦτα. Cf. *Nub.* 319, ταῦτ' ἄρ' ἀκούσασ' αὐτῶν τὸ φθέγμ' ἢ ψυχὴ μου πεπότηται, and *Pac.* 617. Ἄρα often expresses an unexpected discovery or conclusion.

92 ὀφθαλμόν.] A title really existent in Persia, and mentioned by Herodotus I. 114, and in *Æsch. Pers.* 980, τὸν σὸν πιστὸν πάντ' ὀφθαλμόν. Stanley's note on this last passage shows by quotations from Xenophon and others that the king had many of these 'eyes.' The passage quoted by the Scholiast from Aristotle (*Pol.* 3, 16) is to the point,

ἐπεὶ καὶ νῦν ὀφθαλμοὺς πολλοὺς οἱ μόναρχοι ποιούσιν αὐτῶν καὶ ὄτα καὶ χεῖρας καὶ πόδας. The arch-deacon has sometimes been termed 'the bishop's eye.'

93 τόν τε σὸν.] This (for τόν γε) is due to Elmsley, and received by Meineke. It improves the sense. Indeed τόν γε after ἐκκόψειέ γε is hardly tolerable.

95 ναύφρακτον βλέπεις. The King's Eye was probably got up in dress with one Cyclopean eye like the hole through which a trireme's oar worked. So he is said to look 'line-of-battle-ship-like,' or 'a whole broadside.' Cf. *Eq.* 567 for ναύφρακτος στρατός. Compare Shakespeare, *Hen. V.* Act III. Sc. 1. Then lend the eye a terrible aspect. Let it pry thro' the portage of the head, Like the brass cannon.

ἡ περὶ ἄκραν κάμπτων νεώσοικον σκοπεῖς;
 ἄσχωμ' ἔχεις που περὶ τὸν ὀφθαλμὸν κάτω.

ΠΡΕΣΒΥΣ

ἄγε δὴ σὺ, βασιλεὺς ἄττα σ' ἀπέπεμψεν φρασσον
 λέξοντ' Ἀθηναίοισιν, ὦ Ψευδαρτάβα.

ΨΕΥΔΑΡΤΑΒΑΣ

ιαρταμὰν ἔξαρχ' ἀναπισσόναι σάτρα. 100

ΠΡΕΣΒΥΣ

ξυνήκαθ' ὃ λέγει;

ΔΙΚΑΙΟΠΟΛΙΣ

μὰ τὸν Ἀπόλλω ἴγὼ μὲν οὐ.

ΠΡΕΣΒΥΣ

πέμψειν βασιλέα φησὶν ὑμῖν χρυσίου.
 λέγε δὴ σὺ μείζον καὶ σαφῶς τὸ χρυσίου.

ΨΕΥΔΑΡΤΑΒΑΣ

οὐ λήψι χρῦσο, χαυνόπρωκτ' Ἴαοναῦ.

ΔΙΚΑΙΟΠΟΛΙΣ

οἴμοι κακοδαίμων, ὡς σαφῶς.

ΠΡΕΣΒΥΣ

τί δαὶ λέγει;

105

ΔΙΚΑΙΟΠΟΛΙΣ

ὅ τι; χαυνοπρώκτους τοὺς Ἴάονας λέγει,
 εἰ προσδοκῶσι χρυσὸν ἐκ τῶν βαρβάρων.

100 Many attempts are made to get sense from this. We may be content not to understand it, as Dicaeopolis does not.

104 οὐ λήψι χρῦσο.] For this slurring over or omitting final consonants as an imitation of foreigners' imperfect speech cf. *Thesm.* 1001, 1097, 1108, 1109. Also *Av.* 1678. That final consonants were often

but lightly pronounced or even quite disregarded is shown by the elisions common in colloquial Latin and the early poets (*e. g.* *volito vivu' per ora, Enn.*), and the vowel terminations of Italian from the older consonantal ones may illustrate the same tendency.

For the form Ἴαοναῦ cf. *Av.* 1678, βασιλιναῦ.

ΠΡΕΣΒΥΣ

οὐκ, ἀλλ' ἀχάνας ὅδε γε χρυσίου λέγει.

ΔΙΚΑΙΟΠΟΛΙΣ

ποίας ἀχάνας; σὺ μὲν ἀλαζῶν εἶ μέγας.

ἀλλ' ἀπιθ' ἐγὼ δὲ βασανιῶ τοῦτον μόνος.

ἄγε δὴ σὺ φράσον ἐμοὶ σαφῶς, πρὸς τουτοῦ,

ἵνα μὴ σε βάψω βάμμα Σαρδιανικόν·

Βασιλεὺς ὁ μέγας ἡμῖν ἀποπέμφει χρυσίον;

ἄλλως ἄρ' ἐξαπατώμεθ' ὑπὸ τῶν πρέσβειων;

Ἐλληνικόν γ' ἐπένευσαν ἄνδρες οὐτοῖ,

κοῦκ ἔσθ' ὅπως οὐκ εἰσὶν ἐνθένδ' αὐτόθεν.

καὶ τοῖν μὲν εὐνούχοιν τὸν ἕτερον τουτοῦ

ἐγῶδ' ὅς ἐστι, Κλεισθένης ὁ Σιβυρτίου.

τοιούνδε δ', ὧ πίθηκε, τὸν πώγων' ἔχων

εὐνούχος ἡμῖν ἦλthes ἐσκευασμένος;

ὀδὶ δὲ τίς ποτ' ἐστίν; οὐ δῆπου Στράτων;

ΚΗΡΥΞ

σίγα, κάθιζε.

τὸν βασιλέως ὀφθαλμὸν ἢ βουλή καλεῖ

ἐς τὸ πρυτανεῖον.

ΔΙΚΑΙΟΠΟΛΙΣ

ταῦτα δῆτ' οὐκ ἀγχόνη;

κᾶπειτ' ἐγὼ δῆτ' ἐνθαδὶ στραγγεύομαι;

108 ἀχάνας.] The ambassador probably gets this from the beginning of *χαυνόπρωκτε*.

111 πρὸς τουτοῦ.] This can hardly mean anything else than πρὸς ἐμέ, as the Scholiast takes it. Meineke adopts Reiske's πρὸς τουτοῦ, and explains 'jurat per baculum.' Elmsley says πρὸς τουτοῦ is 'coram legato vel altero eunucho.' But how does that tally with ἀπιθ' in v. 110?

112 βάμμα Σαρδιανικόν.] A red or purple dye. Sardis in Lydia, as also Caria and Mæonia were noted for their purple dyes. Cf. Act. Apost. xvi. 14, and Hom. *Il.* δ. 141, where

the blood on the fair skin of Menelaus is compared to the Mæonian dye on ivory. 'Black and blue' would be the dye we should naturally assign as produced by a drubbing. For this dye and another cf. *Pac.* 1174—6.

113 βασιλεὺς.] At this question a gesture of dissent is made; at the next one of assent.

118 Κλεισθένης ὁ Σιβυρτίου.] Clisthenes was effeminate, *Nub.* 355, and beardless, *Eg.* 1374. Sibyrtilus is said to have been a trainer at a palaestra.

126 κᾶπειτ' ἐγὼ...στραγγεύομαι.] For ἔπειτα thus used cf. *Nub.* 1249; for *στραγγεύομαι* note on *Nub.* 131.

τοὺς δὲ ξενίζειν οὐδέποτε γ' ἴσχει θύρα.
 ἀλλ' ἐργάσομαί τι δεινὸν ἔργον καὶ μέγα.
 ἀλλ' Ἀμφίθεός μοι ποῦ 'στιν;

ΑΜΦΙΘΕΟΣ

οὔτοσὶ πάρα.

ΔΙΚΑΙΟΠΟΛΙΣ

ἔμοι σὺ ταυτασὶ λαβὼν ὀκτῶ δραχμὰς
 σπονδὰς ποιῆσαι πρὸς Λακεδαιμονίους μόνῳ
 καὶ τοῖσι παιδίοισι καὶ τῇ πλάτιδι·
 ὑμεῖς δὲ πρεσβεύεσθε καὶ κεχήνετε.

130

ΚΗΡΥΞ

προσίτω Θέωρος ὁ παρὰ Σιτάλκους.

ΘΕΩΡΟΣ

ὀδί.

ΔΙΚΑΙΟΠΟΛΙΣ

ἕτερος ἀλαζῶν οὔτος ἐσκηρύνεται.

135

ΘΕΩΡΟΣ

χρόνου μὲν οὐκ ἂν ἤμεν ἐν Θράκη πολὺν,

ΔΙΚΑΙΟΠΟΛΙΣ

μὰ Δί' οὐκ ἂν, εἰ μισθὸν γε μὴ ἔφeres πολὺν.

127 τοὺς δὲ ξενίζειν οὐδέποτε γ' ἴσχει θύρα.] 'But to entertain them—the door is never a bar.' In strict construction after ξενίζειν we should expect αἰεὶ ἐτοίμη θύρα, or something similar: for which is substituted the negative, οὐδέποτε γ' ἴσχει, 'never hinders, checks them.'

131 ποιῆσαι.] ποιῆσαι, Dind. ποιήσον, Elmsl. The active voice is necessary here, as Amphitheus is bidden to secure or bring about the treaty for another. But by changing the accent ποιῆσαι will be infinitive in imperative sense (as is often the case) and no further change from the MSS. required.

133 πρεσβεύεσθε.] 'Go on with your embassies.' Note the continuance expressed by the pres. imperat. In *Vesp.* 415, κεκράγετε is analogous to κεχήνετε. But Meineke takes the perfect -ατε in both places. A present imperative is wanted for the sense to agree with πρεσβεύεσθε, 'Do you go on with your embassies and gaping folly;' but then κέχηνα, κέκραγα, are, in sense, almost present tenses.

134 For Sitalces and Sadocus see Thuc. II. 29. For Theorus see *Nub.* 400, *Vesp.* 43. Thucydides does not name Theorus as ambassador.

ΘΕΩΡΟΣ

εἰ μὴ κατένιψε χιόνι τὴν Θράκην ὄλην,
καὶ τοὺς ποταμοὺς ἔπηξ'

ΔΙΚΑΙΟΠΟΛΙΣ

ὑπ' αὐτὸν τὸν χρόνον,
ὅτ' ἐνθαδὶ Θεόγνις ἠγωνίζετο.

140

ΘΕΩΡΟΣ

τούτου μετὰ Σιτάλκους ἔπινον τὸν χρόνον
καὶ δῆτα φιλαθήναιος ἦν ὑπερφυῶς,
ὑμῶν τ' ἐραστῆς ἦν ἀληθῆς, ὥστε καὶ
ἐν τοῖσι τοίχοις ἔγραφ', Ἀθηναῖοι καλοί.
ὁ δ' υἱὸς, ὃν Ἀθηναῖον ἐπεποιήμεθα,
ἦρα φαγεῖν ἀλλᾶντας ἐξ Ἀπατουρίων,
καὶ τὸν πατέρ' ἠντεβόλει βοηθεῖν τῇ πάτρᾳ
ὁ δ' ὤμοσε σπένδων βοηθήσειν, ἔχων
στρατιὰν τοσαύτην ὥστ' Ἀθηναίους ἐρεῖν,
ὅσον τὸ χρῆμα παρνόπων προσέρχεται.

145

150

ΔΙΚΑΙΟΠΟΛΙΣ

κάκιςτ' ἀπολοίμην, εἴ τι τούτων πείθομαι
ὦν εἴπας ἐνταυθὶ σὺ, πλήν τῶν παρνόπων.

ΘΕΩΡΟΣ

καὶ νῦν ὕπερ μαχιμώτατον Θρακῶν ἔθνος
ἔπεμφεν ὑμῖν.

ΔΙΚΑΙΟΠΟΛΙΣ

τούτο μὲν γ' ἤδη σαφές.

139 ὑπ' αὐτὸν.] Nauck's correction giving this to Dicæopolis is certainly right.

140 Θεόγνις.] Theognis' poetry is comically put as the cause of the snow-fall. Cf. *Theogn.* 170, Θεόγνις ψυχρὸς ὢν ψυχρῶς ποιεῖ.

144 Lovers were wont so to write up their mistresses' or favourites' names. Schol. Cf. *Vesp.* 97.

146 Young Sadocus, greedy of the sausages eaten at the Apaturia, would have his father send help to Athens.

154 τούτο μὲν γ' ἤδη σαφές.] 'O yes, that's at once plain enough.' There is no doubt (he means) of the Thracians coming locust-like to eat up the good things of Attica.

ΚΗΡΥΞ

οἱ Θρᾶκες ἴτε δεῦρ', οὓς Θέωρος ἤγαγεν.

155

ΔΙΚΑΙΟΠΟΛΙΣ

τουτὶ τί ἐστὶ τὸ κακόν ;

ΘΕΩΡΟΣ

'Οδομάντων στρατός.

ΔΙΚΑΙΟΠΟΛΙΣ

ποιων 'Οδομάντων ; εἶπέ μοι, τουτὶ τί ἦν ;

ΘΕΩΡΟΣ

τούτοις ἐάν τις δύο δραχμὰς μισθὸν διδῶ,
καταπελτάσονται τὴν Βοιωτίαν ὅλην.

160

ΔΙΚΑΙΟΠΟΛΙΣ

τοισδὶ δύο δραχμὰς τοῖς ἀπεψωλημένοις ;
ὑποστένοι μέντ' ἂν ὁ θρανίτης λεῶς,
ὁ σωσίπολις. οἴμοι τάλας, ἀπόλλυμαι,
ὑπὸ τῶν 'Οδομάντων τὰ σκόροδα πορθοῦμενος.
οὐ καταβαλεῖτε τὰ σκόροδ' ;

ΘΕΩΡΟΣ

ὦ μοχθηρὲ σὺ,

οὐ μὴ πρόσει τουτοισιν ἐσκοροδισμένοις ;

165

ΔΙΚΑΙΟΠΟΛΙΣ

ταυτὶ περιεῖδεθ' οἱ πρυτάνεις πάσχοντά με
ἐν τῇ πατρίδι καὶ ταῦθ' ὑπ' ἀνδρῶν βαρβάρων ;
ἀλλ' ἀπαγορεύω μὴ ποιεῖν ἐκκλησίαν
τοῖς. Θραξὶ περὶ μισθοῦ· λέγω δ' ὑμῖν ὅτι
διοσημία ἔστι καὶ ῥανὶς βέβληκέ με.

170

ΚΗΡΥΞ

τοὺς Θρᾶκας ἀπιέναι, παρεῖναι δ' εἰς ἔννην.

162 ὁ θρανίτης λεῶς.] The oarsman's daily pay was (acc. to Böckh) four obols. The Thracians here want 2 drachmæ = 12 obols.

166 ἐσκοροδισμένοις.] Cf. *Eq.* 494,

ἢ ἀμεινον ὦ τῶν ἐσκοροδισμένος μάχη. They used to prime fighting cocks with garlic.

172 εἰς ἔννην.] L. and S. propose to write ἔννην in the sense of 'the

οἱ γὰρ πρυτάνεις λύουσι τὴν ἐκκλησίαν.

ΔΙΚΑΙΟΠΟΛΙΣ

οἶμοι τάλας, μυττωτὸν ὕσον ἀπώλεσα.

ἀλλ' ἐκ Λακεδαιμόνος γὰρ Ἀμφίθεος ὀδί.

χαῖρ', Ἀμφίθεε.

175

ΑΜΦΙΘΕΟΣ

μήπω γε, πρὶν γ' ἂν στῶ τρέχων·

δεῖ γάρ με φεύγοντ' ἐκφυγεῖν Ἀχαρνεάς.

ΔΙΚΑΙΟΠΟΛΙΣ

τί δ' ἔστιν;

ΑΜΦΙΘΕΟΣ

ἐγὼ μὲν δευρό σοι σπονδὰς φέρων

ἔσπευδον· οἱ δ' ὄσφροντο πρεσβυταί τινες

Ἀχαρνικοὶ, στιπτοὶ γέροντες, πρίνινοι,

ἀτεράμονες, Μαραθωνομάχαι, σφενδάμνιοι.

ἔπειτ' ἀνέκραγον πάντες, ὦ μιαρῶτατε,

σπονδὰς φέρεις, τῶν ἀμπέλων τετμημένων;

κὰς τοὺς τρίβωνας ξυνελέγοντο τῶν λίθων·

ἐγὼ δ' ἔφευγον· οἱ δ' ἐδίωκον κὰβῶων.

180

185

ΔΙΚΑΙΟΠΟΛΙΣ

οἱ δ' οὖν βοώντων· ἀλλὰ τὰς σπονδὰς φέρεις;

ΑΜΦΙΘΕΟΣ

ἔγωγέ φημι, τρία γε ταυτὶ γεύματα.

αὗται μὲν εἰσι πεντέτεις. γεῦσαι λαβῶν.

ΔΙΚΑΙΟΠΟΛΙΣ

αἰβοῖ.

day after to-morrow.' Some however take it here to mean the last day of the month.

176 μήπω γε πρὶν γ' ἂν στῶ.]

This, which is Bergk's, or πρὶν ἂν γε στῶ, Müller's reading, seems better than Meineke's ἐστῶ. Dindorf's old text violates the metre. Meineke's second thoughts approve the text as above.

179 ὄσφροντο.] The samples of

libation or truce were (we may suppose) brought in leathern bottles, and the perfumes escaped. The various 'bouquets' of the liquor we learn in vv. 190, 192, 196.

186 οἱ δ' οὖν β.] 'Well, and let them shout away.'

189 αἰβοῖ.] 'Faugh!' used to mark disgust at an ill smell. Cf. Eq. 891, Pac. 15.

ΑΜΦΙΘΕΟΣ

τί ἔστιν;

ΔΙΚΑΙΟΠΟΛΙΣ

οὐκ ἀρέσκουσίν μ', ὅτι
ἄξουσι πίττης καὶ παρασκευῆς νεῶν.

190

ΑΜΦΙΘΕΟΣ

σύ δ' ἀλλὰ τασδί τὰς δεκέτεις γεῦσαι λαβῶν.

ΔΙΚΑΙΟΠΟΛΙΣ

ἄξουσι χαῦται πρέσβεων ἐς τὰς πόλεις
ὀξύτατον, ὥσπερ διατριβῆς τῶν ξυμμάχων.

ΑΜΦΙΘΕΟΣ

ἀλλ' αὐταὶ σπονδαὶ τριακοντούτιδες
κατὰ γῆν τε καὶ θάλατταν.

ΔΙΚΑΙΟΠΟΛΙΣ

ὦ Διονύσια,

195

αὐται μὲν ἄξουσ' ἀμβροσίας καὶ νέκταρος,
καὶ μὴ 'πιτηρεῖν σιτί' ἡμερῶν τριῶν,
κὰν τῷ στόματι λέγουσι, βαῖν' ὅποι θέλεις.
ταύτας δέχομαι καὶ σπένδομαι κάκπιομαι,
χαίρειν κελεύων πολλὰ τοὺς Ἀχαρνεάς.

200

189 ἀρέσκουσίν μ'.] For the accus. cf. *Vesp.* 776, and note.

191 σύ δ' ἀλλά.] As below in v. 1033, 'Well, at least.'

192—3. A ten years' truce would but mean embassies and levying of troops from unwilling and dilatory allies, and then renewal of war.

194 σπονδαί.] This, the MS. reading, seems defensible enough. For a line of similar rhythm see v. 37.

197 καὶ μὴ 'πιτηρεῖν.] Instead of continuing the sentence by καὶ τοῦ μὴ ἐπιτ. 'And of not keeping, &c.,' or καὶ οὐκ (ἄξουσι) τοῦ ἐπιτηρεῖν, he varies it by καὶ (λέγουσιν or ἐῶσι) μὴ 'πιτ. 'And bid or permit us not to keep, &c.' Meineke would trans-

pose this and the following line, reading καὶ μηκέτι τηρεῖν, 'and bid us no longer keep, &c.' The transposition (due to Reiske) Holden also adopts.

199 ἐκπιομαι.] Future tense. Meineke wishes to change σπένδομαι to σπέισομαι.

200—203. Elmsley's arrangement of these lines has been adopted. He refers to *Ran.* 572—5, where, when the first hostess has said her say, the second breaks in with ἐγὼ δέ γε, and then the first again with ἐγὼ δέ. The 'But I' certainly has more force so than as a continuation of Dicæopolis' speech. Thus Amphitheus would first run off; then Dicæopolis would turn in to prepare

ΑΜΦΙΘΕΟΣ

ἐγὼ δὲ φεύξομαι γε τοὺς Ἀχαρνεάς.

ΔΙΚΑΙΟΠΟΛΙΣ

ἐγὼ δὲ πολέμου καὶ κακῶν ἀπαλλαγείς
ἄξω τὰ κατ' ἀγροὺς εἰσιῶν Διουσία.

ΧΟΡΟΣ

τῆδε πᾶς ἔπου, δῖωκε, καὶ τὸν ἄνδρα πυνθάνου

τῶν ὁδοιπόρων ἀπάντων· τῇ πόλει γὰρ ἄξιον

ξυλλαβεῖν τὸν ἄνδρα τοῦτον. ἀλλὰ μοι μηνύσατε,
εἴ τις οἶδ' ὅποι τέτραπται γῆς ὁ τὰς σπονδάς φέρων.

ἐκπέφευγ', οἴχεται φροῦδος. οἴμοι τάλας τῶν ἐτῶν τῶν
ἐμῶν·

οὐκ ἂν ἐπ' ἐμῆς γε νεότητος, ὅτ' ἐγὼ φέρων ἀνθράκων
φορτίον

ἠκολούθουν Φαῦλλῳ τρέχων, ὧδε φαύλως ἂν ὁ

σπονδοφόρος οὔτος ὑπ' ἐμοῦ τότε διωκόμενος

ἔξέφυγεν οὐδ' ἂν ἐλαφρῶς ἂν ἀπεπλίξατο.

νῦν δ' ἐπειδὴ στερρὸν ἤδη τοῦμόν ἀντικινήμιον

καὶ παλαιῶ Λακρατίδῃ τὸ σκέλος βαρύνεται,

for the feast; then come on the Acharnians and find no one. And ἐγὼ δὲ ... τοὺς Ἀχαρνεάς comes neatly after χαίρειν ... τοὺς Ἀχαρνεάς.

205 τῇ πόλει.] See note on v. 8. 206 μηνύσατε.] This, the reading of the Rav. MS. approved by Meineke, is preferable to μηνύετε. For there is no idea of continuance required, which is the force of the pres. imperat. Cf. note above on v. 133.

212 Φαῦλλῳ.] Cf. Herod. VIII. 47. Phayllus was thrice Pythian victor, and (acc. to Scholiast) Olympian victor also. This epigram is quoted about him: πέντ' ἐπὶ πεντήκοντα πόδας πήδησε Φαῦλλος, δίσκουεν δ' ἑκατὸν πέντ' ἀπολειπομένων. Cf. also *Vesp.* 1206, where however some think another Phayllus is meant. For old men in praise of their younger days cf. Hom. *Il.* η.

132—157, where Nestor tells of his youthful feats.

218 ἀπεπλίξατο.] Cf. Hom. *Od.* ζ. 318, εὐ δὲ πλίσσοντο πόδεσσι. Compare Virgil's 'sinuetaque alterna volumina crurum' of the horse's trot, translated by Voss 'und erhebe die wechselnde Krümme der Schenkel.' The word probably belongs to the root whence πλέκω and Lat. plico. ἀμφιπλιξ is found in Soph. *Fr.* 338: δράκοντε θαιρὸν ἀμφιπλιξ ελληφότε, 'two serpents having grasped in their coils the axle.' L. and S. seem wrong in rendering it here 'long striding,' as also in the above-quoted passage of the *Odyssey*. In Theocr. xviii. 8, ποσσὶ περιπλέκτοις occurs with v. 1, περιπλέκτοις.

220 Λακρατίδῃ.] The penult. must be long. All the MSS. and the Scholiast write the simple ι;

*Group
me
205*

- Τ οἴχεται. διωκτέος δέ· μὴ γὰρ ἐγγάνη ποτέ
 Τ μηδέ περ γέροντας ὄντας ἐκφυγῶν Ἀχαρνεας.
 Τ ὅστις, ὦ Ζεῦ πάτερ καὶ θεοί, τοῖσιν ἐχθροῖσιν ἐσπέι-
 σατο, 225
 Ο οἴσι παρ' ἐμοῦ πόλεμος ἐχθοδοπὸς αὖξεται τῶν ἐμῶν χω-
 ρίων·
 Ο κούκ ἀνήσω πρὶν ἂν σχοῖνος αὐτοῖσιν ἀντεμπαγῶ 230
 Ο ὄξυς, ὀδυνηρός, * * * ἐπίκωπος, ἵνα
 Ο μήποτε πατῶσιν ἔτι τὰς ἐμὰς ἀμπέλους.
 Τ ἀλλὰ δεῖ ζητεῖν τὸν ἄνδρα καὶ βλέπειν Βαλλήναδε
 Τ καὶ διώκειν γῆν πρὸ γῆς, ἕως ἂν εὐρεθῇ ποτέ· 235
 Τ ὡς ἐγὼ βάλλων ἐκείνον οὐκ ἂν ἐμπλήμην λίθοις.

ΔΙΚΑΙΟΠΟΛΙΣ

εὐφημεῖτε, εὐφημεῖτε.

ΧΟΡΟΣ

- Τ σῦγα πᾶς. ἠκούσατ', ἄνδρες, ἄρα τῆς εὐφημίας;
 Τ οὔτος αὐτός ἐστιν ὃν ζητοῦμεν. ἀλλὰ δεῦρο πᾶς

-ειδης from the name Λακράτης is however more according to analogy: and so Meineke and others write it. He was an archon at Athens in the time of Darius. Schol.

221 ἐγγάνη.] ἐγγάνοι, Brunck. Elmsl. Mein. and the optative may be preferable, cf. v. 893. The change from one to the other would be very easy in MS., the ι being adscript. The difference in sense is: μὴ ἐγγά-νη, 'let him not think to mock at' (threateningly), μὴ ἐγγάνοι, 'heaven forbid he should &c.'

229 οἴσι κ.τ.λ.] Against whom from me war is swelling, war raised by my neighbourhood. χωρίον is used several times in Aristophanes for 'the country, farm-lands, &c.' Cf. *Eq.* 1077, βότρυς τρώγουσιν ἐν τοῖς χωρίοις, and *Pac.* 1146, 1148.

231. Four syllables are wanting here, either (—) before ὄξυς, or — later. καὶ σκόλοψ ὄξυς, Klotz, because the Scholiast speaks of the practice of putting stakes (σκόλοπας)

among vines by way of traps for trespassers. ὄξυς, ἐπίω θ' ἀμ' ἐπί-κωπος, Bergk. 'and before I come upon them too as a sailor' (ἐπίκωπος=ναυτικός). Blaydes inserts ἀ-νιαρός. The whole passage is best taken as referring to the defence of vineyards by thorns, briars, stakes, &c.; and then ἐπίκωπος will be 'up to the hilt, piercing them deeply.'

234 Βαλλήναδε.] 'Towards Pel-tington.' Pallene was a deme of Attica.

235 γῆν πρὸ γῆς.] Cf. *Æsch. Prom. Vincē.* 682, μάλιστα θεία γῆν πρὸ γῆς ἐλαύνομαι.

236 ἐμπλήμην.] The part. ἐμ-πλήμενος occurs *Vesp.* 984. Analo-gous optat. forms are κεκλήμην, μεμνήμην, κεκτῆμην.

237 εὐφ. εὐφ.] In *Thesm.* 295 a proclamation begins with εὐφημία ὅστω twice uttered.

238 τῆς εὐφημίας.] 'The com-mand Hush!'

Τ ἐκποδῶν· θύσων γὰρ ἀνὴρ, ὡς ἔοικ', ἐξέρχεται.

240

ΔΙΚΑΙΟΠΟΛΙΣ

εὐφημεῖτε, εὐφημεῖτε.

προῖτω ᾿ς τὸ πρόσθεν ὀλίγον ἢ κανηφόρος.

ΓΥΝΗ

κατάθου τὸ κανοῦν, ὦ θύγατερ, ἵν' ἀπαρξώμεθα.

ΘΥΓΑΤΗΡ

ὦ μῆτερ, ἀνάδος δεῦρο τὴν ἐτνήρουσιν,

ἵν' ἔτνος καταχέω τοῦλατῆρος τουτουί.

245

ΔΙΚΑΙΟΠΟΛΙΣ

καὶ μὴν καλόν γ' ἔστ' ὦ Διόνυσε δέσποτα,

κεχαρισμένως σοι τήνδε τὴν πομπὴν ἐμὲ

πέμψαντα καὶ θύσαντα μετὰ τῶν οἰκετῶν

ἀγαγεῖν τυχηρῶς τὰ κατ' ἀγροὺς Διονύσια

στρατιᾶς ἀπαλλαχθέντα· τὰς σπονδὰς δέ μοι

καλῶς ξυνευεγκεῖν τὰς τριακοντούτιδας.

250

ΓΥΝΗ

ἄγ', ὦ θύγατερ, ὅπως τὸ κανοῦν καλὴ καλῶς

οἴσεις, βλέπουσα θυμβροφάγον. ὡς μακάριος

ὅστις σ' ὀπύσει.

255

πρόβαινε, κὰν τῶχλω φυλάττεσθαι σφόδρα

μή τις λαθῶν σου περιτράγη τὰ χρυσία.

ΔΙΚΑΙΟΠΟΛΙΣ

σὺ δ', ὦ γύναι, θεῶ μ' ἀπὸ τοῦ τέγους. πρόβα.

Φαλῆς, ἑταῖρε Βακχίου,

ξύγκωμε, νυκτοπεριπλάνητε,

ἔκτω σ' ἔτει προσεῖπον ἐς

266

250 τυχηρῶς.] Cf. *Thesm.* 302.

253 καλὴ καλῶς.] A favourite collocation of adjective and adverb. Cf. *Eg.* 189. See Donaldson's *New Cratylus*, 303.

254 βλέπουσα θ.] Instances of this common Aristophanic construc-

tion are *Vesp.* 455, 643, 700, 847.

264 νυκτοπεριπλάνητε.] 'Night loafer,' to borrow an expressive American word.

266 ἔκτω σ' ἔτει.] See Introduction.

τὸν δῆμον ἐλθὼν ἄσμενος,
 σπονδὰς ποιησάμενος ἔμαν-
 τῶ, πραγμάτων τε καὶ μαχῶν
 καὶ Λαμάχων ἀπαλλαγείς.
 εἰάν μεθ' ἡμῶν ξυμπίης, ἐκ κραιπάλης
 ἔωθεν εἰρήνης ῥοφήσει τρυβλίον·
 ἢ δ' ἀσπίς ἐν τῶ φεψάλῳ κρεμήσεται.

H. A. 10746, 1098
 G. 1649, 1666

270

ΧΟΡΟΣ

Τούτος αὐτός ἐστιν, οὗτος.
 Τβάλλε βάλλε βάλλε βάλλε,
 C παῖε παῖ τὸν μιάρων.
 C οὐ βαλεῖς, οὐ βαλεῖς;

280

ΔΙΚΑΙΟΠΟΛΙΣ

Τ Ἡράκλεις, τουτὶ τί ἐστι; τὴν χύτραν συντρίψετε.

ΧΟΡΟΣ

σὲ μὲν οὖν καταλεύσομεν, ὦ μιάρὰ κεφαλή.

285

ΔΙΚΑΙΟΠΟΛΙΣ

Τ ἀντὶ ποίας αἰτίας, ὦ χαρνέων γεραίτατοι;

ΧΟΡΟΣ

C τοῦτ' ἐρωτᾶς; ἀναίσχυντος εἶ καὶ βδελυρὸς,
 C ὦ προδότα τῆς πατρίδος, ὅστις ἡμῶν μόνος
 C σπεισάμενος εἶτα δύνασαι πρὸς ἔμ' ἀποβλέπειν.

290

ΔΙΚΑΙΟΠΟΛΙΣ

Τ ἀντὶ δ' ὧν ἐσπεισάμην οὐκ ἴστε· μᾶλλ' ἀκούσατε.

270 μαχῶν καὶ Λαμάχων.] Cf. v. 1071.

279 φεψάλῳ.] Cf. Av. 435, τὴν πανοπλίαν... κρεμάσαστον ἐς τὸν ἱππὸν εἰσῶ. The Scholiast quotes from Hesiod (Op. 45), αἰψά κε πηδάλιον μὲν ὑπὲρ καπνοῦ καταθείο.

282 παῖε, παῖ.] Cf. Eg. 821, παῦ παῦ οὗτος. Photius says παῦ. τὸ παῦσαι λέγουσι μονοσυλλαβῶς. If so, then why not παῖ. The MSS. give παῖε, παῖε. The ε might per-

haps have been written, though in utterance suppressed. Some alter it here to παῖε, πᾶς, and in the passage quoted read παῦ' ὦ οὗτος.

285 σὲ μὲν οὖν κατ.] 'Nay, 'tis you we'll stone.' It is not your pitcher but you that we are after.

292 οὐκ ἴστε· μᾶλλ' ἀκούσατε.] This reading (Meineke's) seems as good as any. The MSS. give οὐκ ἴστε γ'· ἀλλ', οὐκ ἴστετ'· ἀλλ', οὐκ ἴσατ'· ἀλλ'. οὐκ ἴστ'· ἔτ'· Elmsl. but

ΧΟΡΟΣ

Σ σου γ' ἀκούσωμεν; ἀπολεῖ κατά σε χάσομεν τοῖς λίθοις. 295

ΔΙΚΑΙΟΠΟΛΙΣ

Τ μηδαμῶς, πρὶν ἂν γ' ἀκούσῃτ'. ἀλλ' ἀνάσχεσθ', ὦγαθοί.

ΧΟΡΟΣ

Σ οὐκ ἀνασχήσομαι· μηδὲ λέγε μοι σὺ λόγον·

Σ ὡς μεμίσηκά σε Κλέωνος ἔτι μᾶλλον, ὄν 300

Σ κατατεμῶ τοῖσιν ἵππεῦσι καττύματα.

† σου δ' ἐγὼ λόγους λέγοντος οὐκ ἀκούσομαι μακροῦς, ΚΟΡΥ.

† ὅστις ἐσπείσω Λάκωσιν, ἀλλὰ τιμωρήσομαι.

ΔΙΚΑΙΟΠΟΛΙΣ

ὦγαθοί, τοὺς μὲν Λάκωνας ἐκποδῶν ἐάσατε, 305

τῶν δ' ἐμῶν σπονδῶν ἀκούσατ', εἰ καλῶς ἐσπείσάμην.

ΧΟΡΟΣ ΚΟΡΥΦ.

πῶς δ' ἔτ' ἂν καλῶς λέγοις ἂν, εἶπερ ἐσπείσω γ' ἅπαξ

οἷσιν οὔτε βωμὸς οὔτε πίστις οὔθ' ὄρκος μένει;

ΔΙΚΑΙΟΠΟΛΙΣ

οἶδ' ἐγὼ καὶ τοὺς Λάκωνας, οἷς ἄγαν ἐγκείμεθᾶ,

οὐχ ἀπάντων ὄντας ἡμῖν αἰτίους τῶν πραγμάτων. 310

ΧΟΡΟΣ

οὐχ ἀπάντων, ὦ πανοῦργε; ταῦτα δὴ τολμᾶς λέγειν

ἐμφανῶς ἤδη πρὸς ἡμᾶς; εἶτ' ἐγὼ σου φείσομαι;

οὔπω is wanted, not οὐκέτι. οὐκ ἴστε μ'. Dobree. ἀκούσατ', ἀλλ' Hamaker, followed by Müller. μάλ- λά=μὴ ἀλλά, 'do not so, but hear.' Cf. *Ran.* 103, μάλλ' ἀ πλείν ἢ μάλ- ναι; and below v. 458. Holden follows Hamaker and Müller.

298 πρὶν ἂν γ'.] This seems the best correction from the MS. πρὶν ἂν ἀκούσῃτε γ'.

301 καττύματα.] Cf. *Eq.* 313, 768. There is a propriety in thus dealing

with the leather-seller. The threat was amply carried out in the Knights.

307 πῶς δ' ἔτ' ἂν καλῶς λέγοις ἂν.] 'And how can you any longer say (that you did it) well.'

308 οἷσιν κ.τ.λ.] Cf. *Lysistr.* 628, ἀνδράσιν Λακωνικοῖς, οἷσι πιστὸν οὐ- δὲν εἰ μὴ περ λύκῳ κεχηρότι. Euripides (*Andr.* 445—452) reproaches the Spartans with faithlessness and all manner of crimes.

ΔΙΚΑΙΟΠΟΛΙΣ

οὐχ ἀπάντων οὐχ ἀπάντων· ἀλλ' ἐγὼ λέγων ὁδὶ
πόλλ' ἂν ἀποφῆναιμ' ἐκείνους ἔσθ' ἂ καδικομένους.

ΧΟΡΟΣ

τοῦτο τοῦπος δεινὸν ἤδη καὶ παραξικάρδιον, 315
εἰ σὺ τολμήσεις ὑπὲρ τῶν πολεμίων ἡμῖν λέγειν.

ΔΙΚΑΙΟΠΟΛΙΣ

κἄν γε μὴ λέγω δίκαια, μηδὲ τῷ πλήθει δοκῶ,
ὑπὲρ ἐπιξήνου θελήσω τὴν κεφαλὴν ἔχων λέγειν.

ΧΟΡΟΣ

εἰπέ μοι, τί φειδόμεσθα τῶν λίθων, ᾧ δημόται,
μὴ οὐ καταξάινειν τὸν ἄνδρα τοῦτον ἐς φοινικίδα; 320

ΔΙΚΑΙΟΠΟΛΙΣ

οἶος αὖ μέλας τις ὑμῖν θυμάλωψ ἐπέζεσεν.
οὐκ ἀκούσεσθ' οὐκ ἀκούσεσθ' ἔτεδον, ὦχαρηῖδαι;

314 πόλλ' ἂν κ. τ. λ.] 'Could in many ways show that there are points where they are even the aggrieved party.' καὶ ἄδ. even the sufferers, not only not the doers. καὶ here about=the Latin 'ultra,' for a striking instance of which see Tac. *Hist.* i. 71. 'Even' or 'actually' best renders it into English.

317 κἄν γε μὴ κ. τ. λ.] There is a sort of combination of two offers here. Dicaeopolis means to say, 'If I don't prove my case, chop off my head;' and, 'I'll speak with my head on the block, and do you chop it off if I don't prove my case.' Translate, 'And if I don't, &c., why, I'll be content to speak with my head on the block (and then off it will go).'

318 τὴν κεφαλὴν ἔχων.] The dactyl is objectionable, though *Eccles.* 1156, τοῖς γελῶσι δ' ἠδέως διὰ τὸν γέλων κρίνειν ἐμέ, seems another instance. The MSS. agree in the present text. Several emendations are proposed. τ. δέρον, σφαγήν. τὴν γε κ. σχῶν. Meineke's πάνθ' ἔσ' ἂν

λέγω is a violent change. Nor is the phrase ὑπὲρ ἐπιξήνου λέγειν very natural Greek without κεφαλὴν ἔχων in this first mention of the offer, though of course intelligible enough at v. 356.

320 καταξάινειν.] Cf. Soph. *Aj.* 728, τὸ μὴ οὐ πέτροισι πᾶς καταξανθεὶς θανεῖν. Also Eur. *Phoen.* 1145, *Syrhl.* 503, in the same sense. Here however there is the double meaning of carding and combing into a red coat, and of mauling and crushing into a bloody mass. The simple verb is used of scourging in Dem. *F. L.* 403, ξάινει κατὰ τοῦ νότου πολλάς.

321 θυμάλωψ ἐπέζεσεν.] Cf. Soph. *Ed. Col.* 434, ὀπήνικ' ἔξει θυμός. μέλας would suit either θυμός or θυμάλωψ. Cf. μέλαινα καρδία, Pind. *Fr.* 88. κελαινόφρων, *Æsch.* 'How fierce, good colliers, your dark choler glows.'

322 ὦχαρηῖδαι.] He uses the patronymic with politic intent to soothe by a respectful address. Schol.

ΧΟΡΟΣ

οἷκ ἀκουσόμεσθα δῆτα.

ΔΙΚΑΙΟΠΟΛΙΣ

δεινά τ' ἄρα πείσομαι.

ΧΟΡΟΣ

ἐξολοίμην, ἦν ἀκούσω.

ΔΙΚΑΙΟΠΟΛΙΣ

μηδαμῶς, ὦ χαρνικοί.

ΧΟΡΟΣ

ὡς τεθνήξων ἴσθι νυνί.

ΔΙΚΑΙΟΠΟΛΙΣ

δέξομ' ὑμᾶς ἐγώ.

325

ἀνταποκτενῶ γὰρ ὑμῶν τῶν φίλων τοὺς φιλότατους·
ὡς ἔχω γ' ὑμῶν ὀμήρους, οὓς ἀποσφάξω λαβῶν.

ΧΟΡΟΣ

εἰπέ μοι, τί τοῦτ' ἀπειλεῖ τοῦπος, ἄνδρες δημόται,
τοῖς Ἀχαρνικοῖσιν ἡμῖν; μὲν ἔχει του παιδίον
τῶν παρόντων ἔνδον εἶρξας; ἢ ἔπι τῷ θρασύνεται; 330

ΔΙΚΑΙΟΠΟΛΙΣ

βάλλετ', εἰ βούλεσθ'. ἐγὼ γὰρ τουτονὶ διαφθερῶ.
εἶσομαι δ' ὑμῶν τάχ' ὅστις ἀνθράκων τι κήδεται.

ΧΟΡΟΣ

ὡς ἀπωλόμεσθ'. ὁ λάρκος δημότης ὄδ' ἔστ' ἐμός.
ἀλλὰ μὴ δράσης ὃ μέλλεις· μηδαμῶς, ὦ μηδαμῶς.

325 δῆξομ' ἄρ'.] Such crases are common in Aristophanes: cf. *Eq.* 1175, 1373.

330 ἐπὶ τῷ θρασύνεται;] 'Resting on what, on the strength of what?'

331. The stealing of the coal-basket is a sort of parody on Telephus' stealing of the infant Orestes, in a play of Æschylus, to induce the Greeks to cure him. For a similar imitation cf. *Thesm.* 690 sqq.

333 λάρκος.] πλέγμα τι κοφινῶδες ἢ ψιαθῶδες. Schol.

334 μηδαμῶς.] The chorus now sing the same song that Dicæopolis did above (v. 324); and he retorts ὡς ἀποκτενῶ κέκραχθ' for their ὡς τεθνήξων ἴσθι νυνί. ὡς ἀπ. κ. 'With assurance that I shall kill him, cry away,' i.e. 'Cry away, but I shall kill him all the same.'

ΔΙΚΑΙΟΠΟΛΙΣ

ὡς ἀποκτενῶ, κέκραχθ'· ἐγὼ γὰρ οὐκ ἀκούσομαι. 335

ΧΟΡΟΣ

ἀπολεῖς ἄρ' ὀμήλικα τόνδε φιλανθρακέα;

ΔΙΚΑΙΟΠΟΛΙΣ

οὐδ' ἐμοῦ λέγοντος ὑμεῖς ἀρτίως ἠκούσατε.

ΧΟΡΟΣ

ἀλλὰ νυνὶ λέγ', εἴ σοι δοκεῖ, τὸν τε Λακε-
δαιμόνιον αὐτὸν ὅ τι τῷ τρόπῳ σουστὶ φίλον
ὡς τότε τὸ λαρκίδιον οὐ προδώσω ποτέ. 340

ΔΙΚΑΙΟΠΟΛΙΣ

τοὺς λίθους νῦν μοι χαμᾶζε πρῶτον ἐξεράσατε.

ΧΟΡΟΣ

οὔτοιί σοι χαμαί, καὶ σὺ κατάθου πάλιν τὸ ξίφος.

ΔΙΚΑΙΟΠΟΛΙΣ

ἀλλ' ὅπως μὴ 'ν τοῖς τρίβωσιν ἐγκάθηνταί που λίθοι.

335 κέκραχθ'.] For the form, cf. *Vesp.* 198.

336 ἄρ' ὀμήλικα.] ἄρα τὸν ἠλικά MSS. The verse should probably correspond to v. 285. Dindorf gives *ρα* for *ἀρα*, which is hardly Attic. The reading in the text is Reisig's approved by Meineke. The Scholiast gives two explanations. 1. You'll be the death of me the basket's mate (if you do for the basket). 2. You will then destroy the basket, my mate. The latter seems the more moving appeal. 'You will then after all (*ἀρα*) destroy my dear old coal-loving mate here.' The basket is *ὀμηλιξ* or *ἠλιξ* as having begun its basket life with the Acharnian's collier life. And to a coal-basket coals may be said to be near and dear (*φίλοι*).

338 ἀλλὰ νυνὶ...φίλον.] 'But now speak, if you like, and even of the Lacedæmonian himself say whatever suits your humour.' The old reading may be kept with this rendering. Dicæopolis had not said the Lacedæmonians were *φίλοι* to him, only that they were *ἀδικούμενοι*: indeed in v. 509 he says that he hates them. Some editors omit the *τε* after *τόν* (which spoils the agreement of v. 338 with v. 344), and most follow the Ravenna MS. and take *φίλος* rather than *φίλον*. But cf. below, v. 487, *εἰποῦσ' ἄτ' ἂν αὐτῇ σοι δοκῆ*.

341 ἐξεράσατε.] This verb is used of votes in *Vesp.* 993; of the water in the clepsydra by Demosthenes.

343 ἐγκάθηνταί.] 'See that there *are* not.' Note the force of the indicative.

ΧΟΡΟΣ

ἐκσέσεισται χαμᾶς· οὐχ ὄρα̅ς σειόμενον;
 ἀλλὰ μή μοι πρόφασιν, ἀλλὰ κατὰθου τὸ βέλος. 345
 ὡς ὅδε γε σειστὸς ἅμα τῇ στροφῇ γίγνεται.

ΔΙΚΑΙΟΠΟΛΙΣ

ἐμέλλετ' ἄρ' ἅπαντες ἀνασεῖεν βοήν,
 ὀλίγου τ' ἀπέθανον ἄνθρακες Παρνησίοι,
 καὶ ταῦτα διὰ τὴν ἀτοπίαν τῶν δημοτῶν.
 ὑπὸ τοῦ δέους δὲ τῆς μαρίλης μοι συχνήν 350
 ὁ λάρκος ἐνετίλησεν ὡςπερ σηπία.
 δεινὸν γὰρ οὕτως ὀμφακίαν πεφυκέναι
 τὸν θυμὸν ἀνδρῶν ὥστε βάλλειν καὶ βοᾶν
 ἐθέλειν τ' ἀκοῦσαι μηδὲν ἴσον ἴσῳ φέρων,
 ἐμοῦ θέλοντος ὑπὲρ ἐπιξήνου λέγειν 355
 ὑπὲρ Λακεδαιμονίων ἅπανθ' ὅσ' ἂν λέγω·

344 ἐκσέσεισται.] Sc. ὁ τρίβων.

345 μή μοι πρ. ἀλλά.] Cf. Soph. *Ant.* 577, μή τριβάς ἔτ', ἀλλὰ κομί-
 ζετε.

346 ἅμα τῇ στροφῇ.] Either the turning of the chorus in their dance, or (as Reiske says) the turning inside out of their aprons. Probably the former, for the Scholiast says *χορεύουσιν ἅμα*.

347 ἐμέλλετ' ἄρ' ἀπ. α. β.] For the use of *ἀρα* with *μέλλειν* cf. *Nub.* 1301, *Vesp.* 460. In *Ran.* 268 *ἀρα* is similarly used. The sense is, 'I thought I should make you...' But how *ἀνασεῖεν* should be taken is disputed. Some would alter to *ἀνήσειν τῆς βοῆς* or *ἀνασχῆσειν βοήν*. There can be little doubt about the genuineness of *ἀνασεῖεν*: for *ἐκσέσεισται* and *σειστὸς* evidently lead up to and suggest the compound *ἀνασεῖεν* to Dicæopolis, though in a somewhat different sense. *ἀνασεῖεν* is 'to hold up and shake,' generally in a threatening manner or with great show. In the passage of Demosthenes referred to by L. and S. and Dindorf (*εἰσαγγε-*

λιαν ἀνασείσας Dem. 784. 22) it is used of one who after much noisy show of an impeachment let it drop. Here with *βοήν* it seems to mean 'to raise noisily a cry:' with evident reference to *σειστὸς* in the preceding line. The Chorus say, 'See! we've shaken our aprons empty.' Dicæopolis rejoins, 'Shake! ah! I thought I should make you shake and shout to save your coals: and they were within an ace of destruction.'

350 τῆς μαρίλης συχνήν.] So in *Pac.* 167, τῆς γῆς πολλήν.

354 ἴσον ἴσῳ φέρων.] 'That bears (or admits of) a fair half (of water) to the half (of wine);' that is, 'that gives a fair and equal share to either side.' The metaphor seems suggested by *ὀμφακίαν*. *φέρειν* is used of wine 'to bear, to stand, admit of (a certain proportion of water).' Cf. *Eg.* 1187. *Α. ἔχε καὶ πιεῖν κεκραμένον τρία καὶ δύο. Δ. ὡς ἡδὺς, ὦ Ζεῦ, καὶ τὰ τρία φέρων καλῶς.* For the same mixture ('half-and-half') which we have here, cf. *Plut.* 1132.

καίτοι φιλω̄ γε τὴν ἐμὴν ψυχὴν ἐγώ.

ΧΟΡΟΣ

τί οὖν οὐ λέγεις ἐπίξηνον ἔξευεγκῶν θύραξ;
 ὅ τι ποτ', ὦ σχέτλιε, τὸ μέγα τοῦτ' ἔχεις; 360
 πάνυ γὰρ ἐμέγε πόθος ὅ τι φρονεῖς ἔχει.
 ἀλλ' ἦπερ αὐτὸς τὴν δίκην διωρίσω,
 θεῖς δεῦρο τοῦπίξηνου ἐγχείρει λέγειν. 365

ΔΙΚΑΙΟΠΟΛΙΣ

ἰδοῦ θέασαι, τὸ μὲν ἐπίξηνον τοδί,
 ὁ δ' ἀνὴρ ὁ λέξων οὔτοσι τυννουτοσι.
 ἀμέλει μὰ τὸν Δί' οὐκ ἐνασπιδώσομαι,
 λέξω δ' ὑπὲρ Λακεδαιμονίων ἅ μοι δοκεῖ.
 καίτοι δέδοικα πολλά· τούς τε γὰρ τρόπους 370
 τοὺς τῶν ἀγροίκων οἶδα χαίροντας σφόδρα
 ἐάν τις αὐτοὺς εὐλογῇ καὶ τὴν πόλιν
 ἀνὴρ ἀλαζῶν καὶ δίκαια κᾶδिका·
 κἀνταῦθα λαυθάνουσ' ἀπεμπολῶμενοι·
 τῶν τ' αὖ γερόντων οἶδα τὰς ψυχὰς ὅτι 375
 οὐδὲν βλέπουσιν ἄλλο πλὴν ψήφῳ δακεῖν,
 αὐτὸς τ' ἔμαυτὸν ὑπὸ Κλέωνος ἄπαθον
 ἐπίσταμαι διὰ τὴν πέρυσι κωμωδίαν.
 εἰσελκύσας γάρ μ' ἐς τὸ βουλευτήριον
 διέβαλλε καὶ ψευδῇ κατεγλώττιζέ μου 380

359—363. To these lines answer 385—392. τί...εἰσδέξεται.

361 πόθος ὅ τι φρονεῖς.] 'A longing for what you think,' i. e. for it to be spoken out.

367 τυννουτοσί.] Cf. *Eq.* 1220, ἐμοὶ δ' ἔδωκεν ἀποτεμῶν τυννουτοσί.

372 ἐάν τις εὐλογῇ...καὶ δίκαια κᾶδिका.] Plato in the *Menexenus* (235 A) speaks of the Athenians' pleasure in having their ears tickled by orators, οἱ οὕτω καλῶς ἐπαινοῦσιν ὥστε καὶ τὰ προσόντα καὶ τὰ μὴ περὶ ἐκάστου λέγοντες γοητεύουσιν ἡμῶν τὰς ψυχὰς.

374 ἀπεμπολῶμενοι.] Cf. *Pac.* 633,

τὸν τρόπον πωλούμενος τὸν αὐτὸν οὐκ ἐμάνθανεν.

375 γερόντων κ.τ.λ.] This litigious mania is dealt with in the *Wasps*.

376 δακεῖν.] Cf. *Pac.* 607, τὸν αὐτοδᾶξ τρόπον.

377 αὐτὸς τ' ἔμαυτὸν κ.τ.λ.] Here Dicæopolis evidently represents the poet; whom Cleon had prosecuted after his play of the Babylonians. But whether Callistratus (in whose name the play came out) or Aristophanes himself was prosecuted is not quite certain. See Introduction. Cf. also v. 502, 659 sqq.

κάκυκλοβόρει κάπλυνεν, ὥστ' ὀλίγου πάνυ
ἀπωλόμην μολυνοπραγμονούμενος.
νῦν οὖν με πρῶτον πρὶν λέγειν ἔασατε
ἐνσκευάσασθαί μ' οἶον ἀθλιώτατον.

ΧΟΡΟΣ

τί ταῦτα στρέφει τεχνάζεις τε καὶ πορίζεις τριβάς; 385

λαβὲ δ' ἐμοῦ γ' ἔνεκα παρ' Ἱερωνύμου
σκοτοδασυπυκνότηριχά τιν' Ἀἴδος κυνήν· 390
εἶτ' ἐξάνοιγε μηχανὰς τὰς Σισύφου, *Κ. Λ. Ρ. Υ.*
ὡς σκῆψιν ἀγῶν οὗτος οὐκ ἐσδέξεται.

ΔΙΚΑΙΟΠΟΛΙΣ

ᾧρα ἴστιν ἄρα μοι καοτερὰν ψυχὴν λαβεῖν,
καὶ μοι βαδιστέ' ἔστων ὡς Εὐριπίδην.
παῖ παῖ.

ΚΗΦΙΣΟΦΩΝ

ΤΙΣ ΟΥΤΟΣ:

ΔΙΚΑΙΟΠΟΛΙΣ

ἔνδον ἔστ' Εὐριπίδης; 395

ΚΗΦΙΣΟΦΩΝ

οὐκ ἔνδον ἔνδον ἔστιν, εἰ γνωμὴν εχεις.

ΔΙΚΑΙΟΠΟΛΙΣ

πῶς ἔνδον, εἶτ' οὐκ ἔνδον;

381 κάκυκλοβόρει.] Cf. *Eg.* 137, and the fuller description of Cleon in the Parabasis of the *Wasps*, vv. 1030—34.

384 οἶον ἀθλ.] A similar attraction of the relative is that below at v. 702, and in *Eg.* 978, πρεσβυτέρων ὧν ἀργαλεωτάτων ἤκουσα.

389 ἐμοῦ γ' ἔνεκα.] 'For aught I care,' 'for me,' as we use *for* in some phrases. 'Mea causa' in Latin is similarly used. Mea quidem hercle causa vidua vivo vel usque dum regnum optinebit Jupiter. Plaut. *Menachm.* v. 1. 27.

Ἱερωνύμου.] A dithyrambic poet, son of Xenophantus, of hirsute person.

390 Ἀἴδος κυνήν.] Cf. *Il.* ε. 845, αὐτὰρ Ἀθήνη δύν' Ἀἴδος κυνέην μή μιν ἴδοι ββριμος Ἀρης, and Hes. *Scut. Herc.* 226, δεινὴ δὲ περὶ κροτάφοισιν ἀνακτος κείτ' Ἀἴδος κυνέη νυκτὸς ζόφον ἀνδρῶν ἔχουσα. Hence it appears that this helmet rendered its wearer invisible.

396 οὐκ ἔνδον ἔνδον ἔστιν.] Cf. Eur. *I. T.* 512, φεύγω τρόπον γε δὴ τιν' οὐχ ἐκῶν ἐκῶν; also *Alcest.* 521. *Phæn.* 297.

ΚΗΦΙΣΟΦΩΝ

ὀρθῶς, ὦ γέρον.

ὁ νοῦς μὲν ἔξω ξυλλέγων ἐπύλλια
οὐκ ἔνδον, αὐτὸς δ' ἔνδον ἀναβάδην ποιεῖ
τραγωδίαν.

ΔΙΚΑΙΟΠΟΛΙΣ

ὦ τρισμακάρι' Εὐριπίδη,

400

ὅθ' ὁ δούλος οὕτωςι σοφῶς ὑποκρίνεται.
ἐκκάλεσον αὐτόν.

ΚΗΦΙΣΟΦΩΝ

ἀλλ' ἀδύνατον.

ΔΙΚΑΙΟΠΟΛΙΣ

ἀλλ' ὅμως.

οὐ γὰρ ἂν ἀπέλθοιμ', ἀλλὰ κόψω τὴν θύραν.
Εὐριπίδη, Εὐριπίδιον,
ὑπάκουσον, εἵπερ πάποτ' ἀνθρώπων τινί'
Δικαιοπόλις καλεῖ σε Χολλίδης, ἐγώ.

405

ΕΥΡΙΠΙΔΗΣ

ἀλλ' οὐ σχολή.

ΔΙΚΑΙΟΠΟΛΙΣ

ἀλλ' ἐκκυκλήθητ'.

ΕΥΡΙΠΙΔΗΣ

ἀλλ' ἀδύνατον.

ΔΙΚΑΙΟΠΟΛΙΣ

ἀλλ' ὅμως.

399 ἀναβάδην.] 'Upstairs.' Cf. v. 409. Blaydes' interpretation 'with the legs up, lying on a couch' is plainly untenable. Euripides is in an upper chamber or garret, and, in order to be seen, has to be moved out by stage machinery. Socrates is brought out in his lofty study by the same means in the *Clouds* (v. 218).

401. What must the master be when the man is so cute?

402 ἀλλ' ἀδ. ἀλλ' ὅμως.] 'C. Nay, I can't. D. Nay, can't or not, you must.'

405 ὑπάκουσον.] Cf. *Vesp.* 273. Act. Apost. xii. 13.

406 Χολλίδης.] This deme was of the Ægean tribe. Schol., Meineke, and others prefer the form Χολλίδης as found in inscriptions. Meineke also reads καλῶ.

408 ἐκκυκλήθητ'.] See L. and S. on ἐκκύκλημα, and *Dict. Ant.* p. 405.

ΕΥΡΙΠΙΔΗΣ

ἀλλ' ἐκκυκλήσομαι καταβαίνειν δ' οὐ σχολή.

ΔΙΚΑΙΟΠΟΛΙΣ

Εὐριπίδη.

ΕΥΡΙΠΙΔΗΣ

τί λέλακας;

ΔΙΚΑΙΟΠΟΛΙΣ

ἀναβάδην ποιεῖς,

410

ἔξον καταβάδην· οὐκ ἐτὸς χωλοὺς ποιεῖς.

ἀτὰρ τί τὰ ράκι' ἐκ τραγωδίας ἔχεις,

ἔσθῃτ' ἐλεινὴν; οὐκ ἐτὸς πτωχοὺς ποιεῖς.

ἀλλ' ἀντιβολῶ πρὸς τῶν γονάτων σ', Εὐριπίδη,

δός μοι ράκιόν τι τοῦ παλαιοῦ δράματος.

415

δεῖ γάρ με λέξαι τῷ χορῷ ῥῆσιν μακράν·

αὕτη δὲ θάνατον, ἦν κακῶς λέξω, φέρει.

ΕΥΡΙΠΙΔΗΣ

τὰ ποῖα τρυχῆ; μῶν ἐν οἷς Οἰνέως ὀδὶ

ὁ δύσποτμος γεραιὸς ἠγωνίζετο;

ΔΙΚΑΙΟΠΟΛΙΣ

οὐκ Οἰνέως ἦν, ἀλλ' ἔτ' ἀθλιωτέρου.

420

ΕΥΡΙΠΙΔΗΣ

τὰ τοῦ τυφλοῦ Φοῖνικος;

ΔΙΚΑΙΟΠΟΛΙΣ

οὐ Φοῖνικος, οὐ,

ἀλλ' ἕτερος ἦν Φοῖνικος ἀθλιώτερος.

411 οὐκ ἐτὸς χωλοὺς ποιεῖς.] You may well make-your characters lame, when they have to tumble down from your upstairs room.

416 ῥῆσιν.] A word specially applied to a leading speech in a tragedy: cf. *Nub.* 1371, *Vesp.* 580.

418. CENEUS and the rest were heroes in plays of Euripides. The

climax of raggedness seems to have been reached in Telephus. Yet Euripides himself seems to have been specially proud of this play. Cf. *Ran.* 860—4, where he offers all his plays for strict examination and not least among them his Telephus (κατὰ μάλα τὸν Τηλεφόν), and Horace (*Art. Poet.* 96) rather commends it.

ΕΥΡΙΠΙΔΗΣ

ποίας ποθ' ἀνὴρ λακίδας αἰτεῖται πέπλων;
ἀλλ' ἢ Φιλοκτῆτου τὰ τοῦ πτωχοῦ λέγεις;

ΔΙΚΑΙΟΠΟΛΙΣ

οὐκ, ἀλλὰ τούτου πολὺ πολὺ πτωχιστέρου. 425

ΕΥΡΙΠΙΔΗΣ

ἀλλ' ἢ τὰ δυσπινῆ θέλεις πεπλώματα
ἂ Βελλεροφόντης εἶχ' ὁ χωλὸς οὔτοσί;

ΔΙΚΑΙΟΠΟΛΙΣ

οὐ Βελλεροφόντης· ἀλλὰ κάκεινος μὲν ἦν
χωλὸς, προσαιτῶν, ^{gabbler} στωμύλος, δεινὸς λέγειν.

ΕΥΡΙΠΙΔΗΣ

οἶδ' ἄνδρα, Μυσὸν Τηλέφον.

ΔΙΚΑΙΟΠΟΛΙΣ

ναί, Τηλέφον·

430

τούτου δὸς ἀντιβολῶ σέ μοι τὰ σπάργανα.

ΕΥΡΙΠΙΔΗΣ

ὦ παῖ, δὸς αὐτῷ Τηλέφου ῥακώματα.
κεῖται δ' ἄνωθεν τῶν Θεοστειῶν ῥακῶν,
μεταξὺ τῶν Ἴνους.

ΚΗΦΙΣΟΦΩΝ

ἰδοὺ ταυτὶ λαβέ.

ΔΙΚΑΙΟΠΟΛΙΣ

ὦ Ζεῦ διόπτα καὶ κατόπτα πανταχῇ. 435

/ 425 πτωχιστέρου.] An analogous form is λαλίστερος, *Ran.* 91; λαλίστατος, *Eur. Cycl.* 315.

428 κάκεινος.] 'He whom I mean, as well as Bellerophon, was &c.'

430 ναί Τηλέφον.] Dicæopolis echoes the word 'Telephus' in the same case. 'Yes (you know him right enough in saying) Telephus.'

434 μεταξὺ τῶν Ἴνους.] *Sc. καὶ τῶν*

Θεοστειῶν. Cf. *Av.* 187, ἐν μέσῳ δή-πουθεν ἀῆρ ἔστι γῆς (sub. καὶ οὐρανοῦ).

435 ὦ Ζεῦ διόπτα, κ. τ. λ.] 'O Zeus who sees right through and over all,' with a reference to the fragmentary state of the rags which can be seen through and over every way. The line rather sounds as if it might be from some tragedy.

[ένσκευάσασθαί μ' οἶον ἀθλιώτατον.]

Εὐριπίδη, ἔπειδήπερ ἔχαρίσω ταδί,
κακείνά μοι δὸς τὰκόλουθα τῶν ῥακῶν,
τὸ πιλίδιον περὶ τὴν κεφαλὴν τὸ Μύσιον.
δεῖ γάρ με δόξαι πτωχὸν εἶναι τήμερον,
εἶναι μὲν ὅσπερ εἶμι, φαίνεσθαι δὲ μὴ·
τοὺς μὲν θεατὰς εἰδέναι μ' ὅς εἶμ' ἐγὼ,
τοὺς δ' αὖ χορευτὰς ἡλιθίους παρεστάναι,
ὅπως ἂν αὐτοὺς ῥηματίοις σκιμαλίσω,

440

ΕΤΡΙΠΙΔΗΣ

δώσω· πυκνῆ γὰρ λεπτὰ μηχανᾷ φρενί.

445

ΔΙΚΑΙΟΠΟΛΙΣ

εὐδαιμονοίης, Τηλέφω δ' ἀγὼ φρονῶ.
εὖ γ' οἶον ἤδη ῥηματίων ἐμπίπταμαι.
ἀτὰρ δέομαί γε πτωχικοῦ βακτηρίου.

ΕΤΡΙΠΙΔΗΣ

τουτὶ λαβῶν ἄπελθε λαίνων σταθμῶν.

ΔΙΚΑΙΟΠΟΛΙΣ

ὦ θύμ', ὀρᾶς γὰρ ὡς ἀπρωθοῦμαι δόμων,
πολλῶν δεόμενος σκευαρίων· νῦν δὴ γενοῦ
γλίσχρος προσαιτῶν λιπαρῶν τ'. Εὐριπίδη,

450

440 δεῖ γάρ με κ.τ.λ.] Two lines from the *Telephus*. Schol.

443 τοὺς δ' αὖ χορευτὰς κ.τ.λ.] The Scholiast thinks this a hit at Euripides' choruses, whose talk has often nothing to do with the play.

444 σκιμαλίσω.] This word seems to mean 'to snap the fingers at' rather than 'to fillip,' as L. and S. give it, as far as one can judge from the Scholiast on *Pac.* 549, and the requirements of the two passages.

446 εὐδαιμονοίης.] From the *Telephus* again. The Scholiast gives the line *καλῶς ἔχομι*, κ.τ.λ.; Athenæus has *εὖ σοι γένοιτο* . . . οὐ. Per-

haps this hardly warrants our changing the text (as Meineke and others do), for what the context in the play was we do not know: and the meaning here seems purposely obscure. Having said 'May'st thou prosper,' Dicæopolis then recollects Euripides' line, and gives the end of it, 'but for Telephus I know what;' neither understanding it, nor meaning it to be understood, but as a good ῥημάτιον. For he goes on to say, 'Bravo! what subtle phrases I'm becoming full of.'

449 λαίνων σ.] Cf. Eur. *El.* 1150, *λαῖνοι θρηγκοὶ δόμων*.

δός μοι σπυρίδιον διακεκαυμένον λύχνω.

ΕΤΡΗΣΙΑΔΗΣ

τί δ', ὦ τάλας, σε τοῦδ' ἔχει πλέκους χρέος;

ΔΙΚΑΙΟΠΟΛΙΣ

χρέος μὲν οὐδὲν, βούλομαι δ' ὅμως λαβεῖν.

455

ΕΤΡΗΣΙΑΔΗΣ

λυπηρὸς ἴσθ' ὦν κάποχώρησον δόμων

ΔΙΚΑΙΟΠΟΛΙΣ

φεῦ·

εὐδαιμονοίης, ὥσπερ ἡ μήτηρ ποτέ.

ΕΤΡΗΣΙΑΔΗΣ

ἄπελθε νῦν μοι.

ΔΙΚΑΙΟΠΟΛΙΣ

μᾶλλά μοι δὸς ἐν μόνον
κοτυλίσκιον τὸ χεῖλος ἀποκεκρουμένον.

ΕΤΡΗΣΙΑΔΗΣ

φθείρου λαβῶν τόδ' ἴσθ' ὀχληρὸς ὦν δόμοις.

460

ΔΙΚΑΙΟΠΟΛΙΣ

οὐπω μὰ Δί' οἶσθ' οἷ' αὐτὸς ἐργάζει κακά.
ἀλλ', ὦ γλυκύτατ' Εὐριπίδη, τουτὶ μόνον,
δός μοι χυτρίδιον σφογγίῳ βεβυσμένον.

ΕΤΡΗΣΙΑΔΗΣ

ἄνθρωπ', ἀφαιρήσει με τὴν τραγωδίαν.

ἄπελθε ταυτηνὶ λαβῶν.

453. They used to carry their candles in a sort of basket: and an old basket with a hole burnt in it by this means would be a mark of wretched poverty.

455 χρέος κ.τ.λ.] A nice Euripidean distinction between 'need' and 'wish.'

461 οὐπω κ.τ.λ.] 'You know not yet what ills you are working' either

'in refusing me,' or (which is perhaps his more real meaning) 'in your sorry tragedies.' Meineke utters a stop after μὰ Δί', understanding ἀπέρχομαι with οὐπω.

464 ἀφ. με τὴν τραγωδίαν.] F r, take away the rags and externals, and nothing of tragedy remains. This is the implied conclusion.

ΔΙΚΑΙΟΠΟΛΙΣ

ἀπέρχομαι.

465

καίτοι τί δράσω; δεῖ γὰρ ἐνός, οὐ μὴ τυχῶν
ἀπόλωλ'. ἄκουσον, ᾧ γλυκύτατ' Εὐριπίδῃ
τουτὶ λαβῶν ἄπειμι κοῦ πρόσειμ' ἔτι
ἐς τὸ σπυρίδιον ἰσχνά μοι φυλλεῖα δός.

ΕΥΡΙΠΙΔΗΣ

ἀπολεῖς μ'. ἰδού σοι. φρουδά μοι τὰ δράματα.

470

ΔΙΚΑΙΟΠΟΛΙΣ

ἀλλ' οὐκέτ', ἀλλ' ἄπειμι. καὶ γὰρ εἰμ' ἄγαν
ὄχληρὸς, οὐ δοκῶν με κοιράνους στυγεῖν.
οἴμοι κακοδαίμων, ὡς ἀπόλωλ'. ἐπελαθόμην
ἐν ᾧπέρ ἐστι πάντα μοι τὰ πράγματα.
Εὐριπίδιον ᾧ γλυκύτατον καὶ φίλτατον,
κάκιστ' ἀπολοίμην, εἴ τί σ' αἰτήσαιμ' ἔτι,
πλὴν ἐν μόνον, τουτὶ μόνον τουτὶ μόνον,
σκάνδικά μοι δός, μητρόθεν δεδεγμένος.

475

ΕΥΡΙΠΙΔΗΣ

ἀνὴρ ὑβρίζει· κλεῖε πηκτὰ δωμάτων.

ΔΙΚΑΙΟΠΟΛΙΣ

ᾧ θύμ', ἄνευ σκάνδικος ἐμπορευτέα.
ἄρ' οἴσθ' ὅσον τὸν ἀγῶν' ἀγωνιεῖ τάχα,
μέλλων ὑπὲρ Λακεδαιμονίων ἀνδρῶν λέγειν;
πρόβαινε νῦν, ᾧ θυμέ· γραμμὴ δ' αὐτή.
ἔστηκας; οὐκ εἶ καταπιῶν Εὐριπίδην;

480

471 ἀλλ' οὐκέτ'.] 'Nay, no longer so,' *i. e.* I will not strip you of your stage property any further, but will depart.

472 οὐ δοκῶν με κ. σ.] 'Not thinking (reflecting) that the princes hate me.' A line from the *Telephus*, or, as some say, the *Ceneus*. κοιράνους, 'the princes, the great,' *i. e.* Euripides.

478 σκάνδικα.] Cf. *Eq.* 19, *Ran.*

840. Euripides' mother was a herb-seller.

482 Δ. ἀνδρῶν.] The absence of the definite article gives increased emphasis to 'Lacedæmonians.'

483 γραμμὴ δ' αὐτή.] 'This is the scratch,' and up to it you must come. Here γραμμὴ is the starting line, not (as in Pind. *Pyth.* IX. 208) the goal.

484 καταπιῶν.] 'Having drunk

ἐπήνεσ' ἄγε νυν, ὦ τάλαινα καρδιά,
 ἄπελθ' ἐκεῖσε, κᾶτα τὴν κεφαλὴν ἐκέῖ
 παράσχεις, εἰποῦσ' ἄττ' ἂν αὐτῇ σοι δοκῆ.
 τόλμησον, ἴθι, χώρησον, ἄγαμαι καρδίας.

485

ΧΟΡΟΣ

τί δράσεις; τί φήσεις; ἀλλ' ἴσθι νυν
 ἀναίσχυντος ὦν σιδηροῦς τ' ἀνὴρ,
 ὅστις παρασχὼν τῇ πόλει τὸν ἀχχένα
 ἅπασι μέλλεις εἰς λέγειν τὰναντία.
 (ἀνὴρ οὐ τρέμει τὸ πρᾶγμ'. εἰά νυν,
 ἐπειδήπερ αὐτὸς αἰρεῖ, λέγε.

490

495

ΔΙΚΑΙΟΠΟΛΙΣ

μή μοι φθονήσητ', ἄνδρες οἱ θεώμενοι,
 εἰ πτωχὸς ὦν ἔπειτ' ἐν Ἀθηναίοις λέγειν
 μέλλω περὶ τῆς πόλεως, τρυγῶδιαν ποιῶν.
 τὸ γὰρ δίκαιον οἶδε καὶ τρυγῶδία.
 ἐγὼ δὲ λέξω δεινὰ μὲν, δίκαια δέ.
 οὐ γάρ με νῦν γε διαβαλεῖ Κλέων ὅτι
 ξένων παρόντων τὴν πόλιν κακῶς λέγω.
 αὐτοὶ γὰρ ἐσμεν οὐπὶ Ληναίῳ τ' ἀγῶν,
 κοῦπω ξένοι πάρειςιν· οὔτε γὰρ φόροι
 ἤκουσιν οὔτ' ἐκ τῶν πόλεων οἱ ξύμμαχοι
 ἀλλ' ἐσμέν αὐτοὶ νῦν γε περιεπτισμένοι

500

505

down Euripides,' and so being thoroughly soaked and steeped in him. Cf. *Vesp.* 380, ψυχὴν ἐμπλησάμενος Διοπίθους.

485 ἐπήνεσ'.] 'Thank you, that's right,' his soul now beginning to show signs of plucking up courage and going.

487 εἰποῦσ'.] Hamaker and Meineke object to this as 'ineptum,' proposing *εἰπέ θ'* and *εἰροῦσ'*. But surely we may suppose that Dicaeopolis would say his say before laying his head on the block, and then there is nothing amiss with our text.

489 ἄγαμαι καρδίας.] Cf. Eur. *Rhes.* 243, ἄγαμαι λήματος.

496 μή μοι.] μή μοι φθονήσητ' ἄνδρες Ἑλλήνων ἄκροι εἰ πτωχὸς ὦν τέτληκ' ἐν ἐσθλοῖσιν λέγειν. Eur. *Tel.*

503 ξένων κ. τ. λ.] This charge Cleon had brought against our author after 'the Babylonians;' which were acted at the Great Dionysia, when many strangers were present, for that feast was the pay-day for the allies' tribute.

505 κοῦπω.] 'Not yet,' for the Lenæa were earlier than the city Dionysia.

507, 508. ἀλλ' ἐσμέν ... λέγω.]

τοὺς γὰρ μετοίκους ^{ἡμαρ} ἀχυρα τῶν ἀστῶν λέγω.
 ἐγὼ δὲ μισῶ μὲν Λακεδαιμονίους σφόδρα,
 καὐτοῖς ὁ Ποσειδῶν, οὐπὶ Ταινάρῳ θεός,
 σείσας ἅπασιν ἐμβάλοι τὰς οἰκίας·
 κάμοι γὰρ ἔστιν ἀμπέλια κεκομμένα.
 ἀτὰρ, φίλοι γὰρ οἱ παρόντες ἐν λόγῳ,
 τί ταῦτα τοὺς Λάκωνας αἰτιώμεθα;
 ἡμῶν γὰρ ἄνδρες, οὐχὶ τὴν πόλιν λέγω,
 μέμησθε τοῦθ', ὅτι οὐχὶ τὴν πόλιν λέγω,
 ἀλλ' ἀνδράρια μοχθηρὰ, παρακεκομμένα.

510

515

There is a puzzling difficulty here. *περιεπτισμένοι* seems to mean 'winnowed,' i. e. cleared from chaff, and therefore cleared from *μέτοικοι*, who are expressly said to be to the citizens as chaff to grain. But if *μέτοικοι* here means 'the resident aliens,' we cannot well believe them to have been excluded from the Lenæa. For we do not know that even foreigners were so by any law; indeed, it is presumable they were not (cf. Thuc. II. 39, οὐκ ἔστιν ὅτε ξενηλασίαις ἀπεργισμένον τινα, κ. τ. λ.), though they had no special call to be there as at the Great Dionysia, and therefore would not be there in any numbers. Further, of the *μέτοικοι* the Scholiast (on *Plutus* 953) says that they might at the Lenæa (but not at the Great Dionysia) even be members of the chorus. *μέτοικοι* then (in the technical sense of the word) were present. And to an Athenian audience the word cannot easily have been meant otherwise. Yet to explain the passage the choice seems to lie between taking *μετοίκους* to mean generally 'visitors, strangers,' and taking *περιεπτισμένοι* to mean not 'cleared from chaff,' but 'cleared from straw, &c. and everything but chaff.' It is true that Hesychius explains *περιεπτ.* by *περιεξεσμένοι*, *περικεκαθαρμένοι*; and this is natural enough, as the uses of the compound word seem chiefly metaphorical: but to exclude chaff from the things of which grain is cleared

by the operation denoted by *πίσσειν* seems hardly natural. Meineke, following Dobree and Valckenær, rejects the verse. The two renderings will be these, 'clean-winnowed, for visitors I call the chaff of citizens;' or 'plucked from around the stalk or straw (that is 'cleared of ξένοι'), &c., for metæcs I call chaff of citizens,' and they of course are here with us, as chaff is with grain.

510, 511 καὐτοῖς...οἰκίας.] Elmsley refers to Thuc. I. 128 for an earthquake thought to be sent by Poseidon on Tænarus, and to Thuc. III. 87, 89, for other earthquakes shortly before this time, which might make the Lacedæmonians now apprehensive of such disaster.

511 ἐμβάλοι.] Cf. *Nub.* 1489, ἔωσ ἀν αὐτοῖς ἐμβάλῃς τὴν οἰκίαν.

514. For the Megarian affair, cf. Thuc. I. 103, 105, 139. The Megarians were first with the Lacedæmonians, then joined the Athenians, then revolted from them; and from that time the Athenians were bitter against them. Cultivation of sacred and debateable land, receiving of Athenian runaways, and the death of a herald, Anthemocritus, were the grievances.

515 τὴν πόλιν.] 'Not the state, mind you!' for it was for disparaging 'the state' (v. 503) he had been attacked.

517 μοχθηρὰ κ. τ. λ.] 'Sorry, worth-

ἄτιμα καὶ παράσημα καὶ παράξενα,
 ἐσυκοφάντει Μεγαρέων τὰ χλανίσκια
 κεῖ που σίκνον ἴδοιεν ἢ λαγώδιον
 ἢ χοιρίδιον ἢ σκόροδον ἢ χονδρούς ἄλας,
 ταῦτ' ἦν Μεγαρικὰ κάπεπρατ' αὐθημερόν.
 καὶ ταῦτα μὲν δὴ σμικρὰ κάπιχώρια,
 πόρνην δὲ Σιμαίθαν ἰόντες Μέγαράδε
 νεανίαι κλέπτουσι μεθυσκοκότταβοι·
 καὶ οἱ Μεγαρῆς ὀδύνας πεφυσιγγωμένοι
 ἀντεξέκλεψαν Ἀσπασίας πόρνα δύο
 κἀντεῦθεν ἀρχὴ τοῦ πολέμου κατερράγη
 Ἕλλησι πᾶσιν ἐκ τριῶν λαικαστριῶν.
 ἐντεῦθεν ὄργῃ Περικλῆς οὐλύμπιος
 ἤστραπτ', ἐβρόντα, ξυνεκύκα τὴν Ἑλλάδα,
 ἐτίθει νόμους ὥσπερ σκόλια γεγραμμένους,
 ὡς χρῆ Μέγαρέας μῆτε γῆ μῆτ' ἐν ἀγορᾷ

520

525

530

less,' perhaps as common a sense of the word as the moral sense 'actively vicious.' Cf. *Eg.* 316, *μοχθηροῦ βοός*. The adjectives which follow are applicable to coin. *παρακ.* unevenly stamped; on which the die has fallen towards the side, not full and true in the coin's centre. *ἄτιμα* 'no longer current:' to illustrate this, cf. *Eccl.* 816—821. *παράσημα*, 'with the mark or stamp actually wrong,' *παράξενα*, 'wrong and foreign coin,' with an implied charge of *ξενία* against these men.

519 *χλανίσκια*.] From Xen. *Mem.* II. 7. 6, we gather that cloak-making was a speciality of the Megarians.

521 *χονδρούς ἄλας*.] *ἄλας*, the reading of MS. Rav., for vulg. *άλος* is required by Attic usage: and it seems then better to write *χονδρούς*, oxytone, as an adjective. Cf. Aristot. *Probl.* XXI. 9, *διὰ τὸ ἀραιὸν εἶναι καὶ χονδρόν* (of meal).

522 ἦν.] 'Were made out to be.'

525 *μεθυσκοκότταβοι*.] The varieties of cottabus play are puzzling. One kind is mentioned in *Pac.* 1244. The compound adjective here simply

means 'in tipsy frolic.'

526 *πεφυσ.*] Megarian garlic was specially noted. Cf. *Pac.* 250. Cf. *Eg.* 494 for the use of garlic in priming cocks for a fight. *φύσιγγε λέγεται τὸ ἐκτός λέπισμα τῶν σκορόδων*. Schol.

530 *οὐλύμπιος*.] This surname (given to Pericles for his munificence, power, or eloquence) leads on to *ἤστραπτ' ἐβρόντα*, as qualities of Homer's *Ὀλύμπιος ἀστεροπητής*. Cf. Cic. *Or.* 29, Pericles, ... ab Aristophane poeta fulgere, tonare, permiscere Græciam dictus.

531 *ἤστραπτ', ἐβρόντα*.] *ἤστραπτεν*, *ἔβροντα*. Dind. and others. Cf. Plin. *Ep.* I. 20, *tonat, fulgurat. omnia denique perturbat ac miscet*.

532 *ἐτ(θει)*.] The active voice rather implies royal sway. *θέσθαι νόμον* is the common phrase of a legislator.

σκόλια.] A song of Timocreon's began *ὦφελος, ὦ τυφλὲ Πλούτε, μῆτ' ἐν γῆ μῆτ' ἐν θαλάττῃ μῆτ' ἐν ἠπειρῷ φανῆναι, ἀλλὰ Τάρταρόν τε ναεῖν κἀχέροντα*.

μήτ' ἐν θαλάττῃ μήτ' ἐν ἠπείρῳ μένειν.
 ἐντεῦθεν οἱ Μεγαρήs, ὅτε δὴ πείνων βάδην, 535
 Λακεδαιμονίων ἐδέοντο τὸ ψήφισμ' ὅπως
 μεταστραφείη τὸ διὰ τὰς λαικαστρίας
 κούκ ἠθέλομεν ἡμεῖς δεομένων πολλάκις.
 κἀντεῦθεν ἤδη πάταγος ἦν τῶν ἀσπίδων.
 ἐρεῖ τις, οὐ χρῆν' ἀλλὰ τί ἐχρῆν εἶπατε. 540
 φέρ', εἰ Λακεδαιμονίων τις ἐκπλεύσας σκάφει
 ἀπέδοτο φήνας κυνίδιον Σεριφίων,
 καθῆσθ' ἂν ἐν δόμοισιν; ἢ πολλοῦ γε δεῖ
 καὶ κάρτα μέντ' ἀν εὐθέως καθείλκετε
 τριακοσίας ναῦς, ἦν δ' ἂν ἡ πόλις πλέα 545
 θορύβου, στρατιωτῶν, περὶ τριήραρχον βοῆs,
 μισθοῦ διδομένου, Παλλαδίων χρυσομένων,
 στοιῶs στεναχούσης, σιτίων μετρομένων,
 ἀσκῶν, τροπωτήρων, κάδους ὠνουμένων,

535 βάδην.] 'By inches,' like the Lat. 'pedetentim,' of which the prevailing use is metaphorical.

542 ἀπέδοτο φήνας.] 'Informed against and had confiscated,' if ἀπεδ. be taken with φήνας; but why then ἐκπλεύσας σκάφει? Seriphos was a dependency on Athens, and the transaction ought to be in Laconia, to answer to the confiscation of Megarian wares in Attica. The Scholiast in one part of his note seems to take it for a pilfering act of a Lacedæmonian, and Müller reads κλέψας for φήνας, and Reiske conj. ἀφέλετ' Ἀθήνας. But the Scholiast also recognizes φήνας, explaining it by συκοφαντήσας (cf. 819, 824), and this appears almost necessary to balance ἐσυκοφάντει in v. 520. We might join ἐκπλεύσας σκάφει ἀπέδοτο, and translate 'had sailed out and sold, after informing against it,' the information against and the seizure of the dog being supposed to take place in Laconia.

545 ἦν δ' ἂν κ. τ. λ.] With this picture of preparations for war compare the description of Peace in *Pac.*

530—38.

546 περὶ τριήραρχον.] The common reading τριήραρχον gives no good sense. 'Clamour about the trierarch,' *i. e.* about his election, is not wanted for the picture: and, as Müller says, the trierarchs would have been previously settled. Müller reads περιτριηράρχου β. 'clamour around the trierarch,' a noisy crowd mobbing as it were the trierarch, about pay, fittings &c. And the reading here ventured upon gives the same sense, without introducing the curious compound adjective. The punctuation after θορύβου seems also to make the list more graphic. The confusion of ν and ς in MSS. is common. Cf. the corrections in *Eq.* 798, *Pac.* 254.

547 Παλλαδίων.] Placed at the ships' prows, Schol.; but others say they were at the stern. Cf. *Eur. I. A.* 240.

549 τροπωτήρων.] Cf. *Thuc.* II. 93 for an expedition where each sailor had to take his oar-thong, oar, and cushion.

σχορόδων, ἐλαῶν, κρομμύων ἐν δικτύοις,
 στεφάνων, τριχίδων, αὐλητρίδων, ὑπωπίων,
 τὸ νεώριον δ' αὖ κωπέων πλατουμένων,
 τύλων ψοφούντων, θαλαμιῶν τροπουμένων,
 αὐλῶν κελευστῶν, νιγλάρων, συριγμάτων.
 ταῦτ' οἶδ' ὅτι ἂν ἔδρατε τὸν δὲ Τήλεφον
 οὐκ οἴομεσθα; νοῦς ἄρ' ἡμῖν οὐκ ἔνι.

550

ἄληθες, ὠπίτριπτε καὶ μιαρῶτατε;
 ταυτὶ σὺ τολμᾶς πτωχὸς ὢν ἡμᾶς λέγειν,
 καὶ συκοφάντης εἴ τις ἦν, ὠνείδισας;

ΗΜΙΧΟΡΙΟΝ — ΚΟΡ. α'.

νῆ τὸν Ποσειδῶ, καὶ λέγει γ' ἄπερ λέγει
 δίκαια πάντα κούδεν αὐτῶν ψεύδεται.

560

ΗΜΙΧΟΡΙΟΝ — ΚΟΡ. β'

εἴτ' εἰ δίκαια, τοῦτον εἰπεῖν αὐτ' ἐχρῆν;
 ἀλλ' οὐδὲ χαίρων ταῦτα τολμήσει λέγειν.

ΗΜΙΧΟΡΙΟΝ — ΚΟΡ. α'.

οὗτος σὺ ποῖ θεῖς, οὐ μενεῖς; ὡς εἰ θενεῖς

ΗΜΙΧΟΡΙΟΝ — ΚΟΡ. β'

551 **στεφάνων**, κ. τ. λ.] The rejoicings at the setting out of a fleet. Cf. Thuc. VI. 32, for those that attended the departure of the Athenian fleet for Sicily.

552 **κωπέων πλ.**] The spars would have to be flattened to make the oar-blades.

553 **θαλαμιῶν.**] Either *κωπῶν* or *ὀπῶν* may be supplied. In *Pac.* 1232 there is an ellipse of *ὀπή* with *θαλαμία*.

554 **νιγλάρων.**] *κρούμά ἐστι καὶ μέλος μουσικὸν παρακελευστικόν.* Schol. It seems to be the sound or call rather than the instrument itself.

555 **τὸν δὲ Τήλεφον κ. τ. λ.**] 'And if you would do so, must we not think poor Telephus would?' i. e. that the Lacedæmonians would, for whom he is pleading in Telephus' rags.

The line is from the *Telephus*.

556 **ἡμῖν.**] *ὑμῖν*, nearly all the MSS., followed by Meineke. *ὑμῖν* would be a rather rude and direct charge against those whom the speaker addresses: which is softened by his including himself in *ἡμῖν*. *οἴομεσθα* too supports this reading, and the confusion between the words is common.

557 **ὠπίτριπτε.**] Cf. *Soph. Aj.* 103, where Jebb shows that *ἐπίτριπτος* is probably from the imprecation *ἐπίτριβελης*.

563 **οὐδὲ.**] *ὄβρι* Bentl., Mein., and others, and *Vesp.* 146, *Ran.* 143, *Soph. Phil.* 1299, support this change. If *οὐδὲ* be retained, we should explain it as elliptical. 'Ought he to say it if true? No; nor shall he get off scot-free when venturing on it.'

τὸν ἄνδρα τοῦτον, αὐτὸς ἀρθήσει τάχα.

565

ΗΜΙΧΟΡΙΟΝ

ἰὼ Λάμαχ', ὦ βλέπων ἀστραπὰς, *lightning*
βοήθησον, ὦ γοργολόφα, φανείς,

ἰὼ Λάμαχ', ὦ φίλ', ὦ φυλέτα

εἶτε τις ἔστι ταξίάρχος ἢ στρατήγηδός ἢ
τειχομάχας ἀνὴρ, βοηθησάτω

τις ἀνύσας. ἐγὼ γὰρ ἔχομαι μέσος.

570

hastily

ΛΑΜΑΧΟΣ

πόθεν βοῆς ἤκουσα πολεμιστηρίας;

ποῖ χρὴ βοηθεῖν; ποῖ κυδοιμὸν ἐμβαλεῖν;

τίς Γοργόν' ἐξήγειρεν ἐκ τοῦ σάγματος;

ΔΙΚΑΙΟΠΟΔΙΣ

ὦ Λάμαχ' ἥρωσ, τῶν λόφων καὶ τῶν λόχων.

575

ΧΟΡΟΣ

ὦ Λάμαχ', οὐ γὰρ οὗτος ἄνθρωπος πάλαι

ἅπασαν ἡμῶν τὴν πόλιν κακορροθεῖ;

ΛΑΜΑΧΟΣ

οὗτος σὺ τολμᾶς πτωχὸς ὧν λέγειν τάδε;

565 ἀρθήσει.] 'You shall be taken up and carried off.' Of this use of ἀίρειν L. and S. give no other instance. Cf. Plaut. *Menæchm.* v. 7. 13, erum ablatum sublimem ferunt. They proceed to execute the threat, for the Half-chorus say ἔχομαι μέσος.

568 φυλέτα.] Not literally so, for the Achærians were of the tribe CENEIS, Lamachus was of Cephale, and of the tribe AEANTIS.

570 τειχομάχας.] Meineke does not see why they want a stormer of walls; but surely a comic Chorus in excitement may call for warriors of every description. The same critic prefers (with Elmsley) τι ἀνύσας to τις ἀνύσας. The phrases ἀνύσας and ἀνύσας τι are both frequent: cf. *Eg.* 119, 387, *Nub.* 181, *Vesp.* 398. The old reading ἢ στρατήγηδός ἢ for τις ἢ

has been recalled, with Meineke's approval (*Vind.*). It was hastily changed by editors for insufficient metrical reasons.

573 κυδοιμὸν.] Κυδοιμὸς is War's servant in the *Peace*, v. 255.

574 σάγματος.] τῆς θήκης τοῦ ὄπλου, Schol. Cf. Eur. *Andr.* 617, κάλλιστα τεύχη δ' ἐν καλοῖσι σάγμασιν ὅμοι' ἐκέισε δευρὸ τ' ἤγαγεσ πάλι.

575 τῶν λόφων κ.τ.λ.] Cf. *Ran.* 403 for a similar alliteration. As no λόχοι are elsewhere mentioned as coming in with Lamachus, some editors omit the line.

576 οὐ γὰρ κ.τ.λ.] 'Why, isn't it this man who abuses, &c., and therefore it is against him we want you:' in answer to Lamachus' question, ποῖ χρὴ βοηθεῖν;

578 λέγειν τάδε.] Sc. κακορροθεῖν.

ΔΙΚΑΙΟΠΟΛΙΣ

ὦ Λάμαχ' ἦρως, ἀλλὰ συγγνώμην ἔχε,
εἰ πτωχὸς ὦν εἶπόν τι κάστωμυλάμην. *brother*

ΛΑΜΑΧΟΣ

τί δ' εἶπας ἡμᾶς; οὐκ ἐρεῖς;

ΔΙΚΑΙΟΠΟΛΙΣ

οὐκ οἶδά πω·
ὑπὸ τοῦ δέους γὰρ τῶν ὅπλων ἰλιγγιῶ. *confused* 580
ἀλλ' ἀντιβολῶ σ', ἀπένευγέ μου τὴν μορμόνα.

ΛΑΜΑΧΟΣ

ἰδού.

ΔΙΚΑΙΟΠΟΛΙΣ

παράθες νυν ὑπτίαν αὐτὴν ἐμοί.

ΛΑΜΑΧΟΣ

κεῖται.

ΔΙΚΑΙΟΠΟΛΙΣ

φέρε νυν ἀπὸ τοῦ κράνους μοι τὸ πτερόν.

ΛΑΜΑΧΟΣ

τουτὶ πτίλον σοι.

ΔΙΚΑΙΟΠΟΛΙΣ

τῆς κεφαλῆς νύν μου λαβοῦ, 585
ἵν' ἐξεμέσω βδελύττομαι γὰρ τοὺς λόφους.

ΛΑΜΑΧΟΣ

οὗτος, τί δράσεις, τῷ πτίλῳ μέλλεις ἐμεῖν;

580 οὐκ οἶδά πω.] Bergk alters this to οὐκ οἶδα. Δ. πῶς; Δ. ὑπὸ κ.τ.λ. The text means, 'I don't know (I can't tell you) yet, for I am quite giddy and flustered at your armour.' Meineke proposes οὐκ οἶδ' ὅπως ὑπὸ τοῦ δέους τῶν σῶν. No change seems needed.

582 μορμόνα.] For γοργόνα by

way of surprise. Cf. *Pac.* 474.

583 ἰδού.] 'There! 'tis done.' Cf. v. 364, 470, *Eg.* 157, 1161. ἰδού calls attention to your having done (or being in the act of doing) what was asked.

584 πτερόν.] εἰώθασι γὰρ οἱ δυνεμεῖς πτερῷ χρῆσθαι. Schol.

ΔΙΚΑΙΟΠΟΛΙΣ

πτίλον γάρ ἐστιν; εἶπέ μοι, τίνος ποτὲ
ὄρνιθός ἐστιν; ἄρα κομπολακύθου;

ΛΑΜΑΧΟΣ

οἴμ' ὡς τεθνήξεις.

ΔΙΚΑΙΟΠΟΛΙΣ

μηδαμῶς, ὦ Λάμαχε'

590

οὐ γὰρ κατ' ἰσχύν ἐστίν· εὖοπλος γὰρ εἶ.

ΛΑΜΑΧΟΣ

ταυτὶ λέγεις σὺ τὸν στρατηγὸν πτωχὸς ὢν;

ΔΙΚΑΙΟΠΟΛΙΣ

ἐγὼ γὰρ εἶμι πτωχός;

ΛΑΜΑΧΟΣ

ἀλλὰ τίς γὰρ εἶ;

ΔΙΚΑΙΟΠΟΛΙΣ

ὅστις; πολίτης χρηστὸς, οὐ σπουδαρχίδης,
ἀλλ' ἐξ ὅτου περ ὁ πόλεμος, στρατωνίδης,
σὺ δ' ἐξ ὅτου περ ὁ πόλεμος, μισθαρχίδης.

595

ΛΑΜΑΧΟΣ

ἐχειροτόνησαν γὰρ με.

588 πτίλον κ.τ.λ.] Some give this to Lamachus, making Dicæopolis then interrupt him with *εἶπέ μοι*; 'for it is a feather of— Dic. Tell me, of what bird?' But Dindorf's reading seems quite as good. Dicæopolis says, 'Why, is it a feather? Of what bird, pray?'

589 κομπολακύθου.] 'Mock-bird' Mitchell gives for this. Perhaps 'bottle-tit' (country name of *Parus caudatus*, the long-tailed tit) or 'big-bottle-tit,' 'boast-bottle-tit' might partly express the meaning of *λήκυθος*, with which the word seems connected no less than with *λακκύν*.

591 οὐ γὰρ κατ' ἰσχύν ἐστίν.] This must mean, 'It is not to go by strength.' Cf. Æsch. *Prom.* 212, *σοῦσιν*, Mein. 'it is not in proportion to your strength,' *i. e.* I am not a fair match for you. Holden, with Scaliger and Elmsley, reads *οὐ σοῦ κ. ἰ. ἐ.*

595 οὐ σπουδαρχίδης.] 'No place-hunter's son.'

597 μισθαρχίδης.] Meineke proposes *μισθαρνίδης*: saying of the common text 'pessime de mercenariorum duce interpretantur.' But no objection can be taken to *μισθαρχίδης* as L. and S. interpret it.

ΔΙΚΑΙΟΠΟΛΙΣ

κόκκυγές γε τρεῖς.

ταυτ' οὖν ἐγὼ βδελυττόμενος ἐσπείσάμην,
 ὄρων πολιοὺς μὲν ἄνδρας ἐν ταῖς τάξεσιν, 600
 νεανίας δ' οἶος σὺ διαδεδρακότας
 τοὺς μὲν ἐπὶ Θράκης μισθοφοροῦντας τρεῖς δραχμάς,
 Τισαμενοφαινίππους, Πανουργιππαρχίδας·
 ἑτέρους δὲ παρὰ Χάρητι, τοὺς δ' ἐν Χαόσι 605
 Γερητοθεοδώρους, Διομειαλαζόνας,
 τοὺς δ' ἐν Καμαρίνῃ κὰν Γέλα κὰν Καταγέλα.

ΔΑΜΑΧΟΣ

ἐχειροτονήθησαν γάρ.

ΔΙΚΑΙΟΠΟΛΙΣ

αἴτιον δὲ τί

ὕμᾱς μὲν αἰὲ μισθοφορεῖν ἀμηγέπη,
 τῶνδὲ δὲ μηδέν' ; ἑτέρον, ὦ Μαριλάδη,
 ἦδη πεπρέσβευκας σὺ πολιοὺς ὦν ; ἐνὶ, 610

598 **κόκκυγές γε τρεῖς.**] 'Cuckoo' with the Greeks meant 'stupid'; the Scholiast says because that bird ἀμουνόν τι φθέγγεται. Cf. νεφελοκόκκυγλα in the *Birds*.

601 **οἶος σὺ.**] οἶους σὺ, MSS. which should perhaps be preferred; for, though a curious construction, Schæfer parallels it from Xen. *Hist. Gr.* I. 4. 16, τῶν οἶων περ αὐτὸς ὄντων. Cf. also Demosth. p. 613, τοὺς οἶους περ οὔτος, as some MSS. have it, and p. 758, οὐδ' οἶος περ σὺ χρώμενοι συμβούλοις, as nearly all MSS. read. Add Æschin. 48, κιναιδούς οἶους περ σὺ. And, though the change of οἶους, οἶος to οἶος is not very violent, that of οἶων (in Xenophon) would be so. Holden reads οἶους σε, comparing v. 702, ἡλικὸν Θουκυδίδην.

διαδεδρακότας.] 'Having shirked (hard work) and run off.' Cf. *Ran.* 1014, διαδρασιπολίτας.

602 **ἐπὶ Θράκης.**] *i. e.* ἐν τοῖς ἐπὶ Θράκης in 'the Thrace-ward parts'

so constantly mentioned by Thucydides.

603 **Τισαμενοφαινίππους, κ. τ. λ.**] These names are fictitious, but of their component elements the Scholiast tells us that Tisamenus was an alien and a rogue, Phænippus swinish, Chares ignorant, Geres and Theodorus effeminate. Diomea was a deme of Attica.

606 **Καταγέλα.**] Perhaps παρὰ προσδοκίαν for Catania, a town in Sicily. ἐπόησε δὲ τὸ Καταγέλα ἀπὸ τοῦ καταγεῶν αὐτῶν τοὺς στρατηγούς. Schol. Cf. above v. 76.

609 **Μαριλάδη.**] A fitting name for an Acharnian collier. Cf. v. 350.

610 **ἐνὶ.**] A short form of ἡνί = ἰδού, Lat. en! acc. to Elmsley. Cf. *Eq.* 26 for ἦν in this sense. Hermann reads πολιοὺς ὦν ἐνῆ; 'You who will be gray the day after tomorrow.' Meineke follows him. The present participle ὦν can hardly be so translated. The Scholiast says

ἀνένευσε· καίτοι γ' ἐστὶ σώφρων κἀργάτης.
 τί δαὶ Δράκυλλος κευφορίδης ἢ Πρινίδης;
 οἰδέν τις ὑμῶν τὰκβάταν ἢ τοὺς Χαόνας;
 οὐ φασιν. ἀλλ' ὁ Κοισύρας καὶ Λάμαχος,
 οἷς ὑπ' ἐράνου τε καὶ χρεῶν πρῶην ποτὲ,
 ὥσπερ ἀπόνιπτρον ἐκχέοντες ἐσπέρας,
 ἅπαντες ἐξίστω παρήνουν οἱ φίλοι.

X

615

ΛΑΜΑΧΟΣ

ὦ δημοκρατία, ταῦτα δῆτ' ἀνασχετά;

ΔΙΚΑΙΟΠΟΛΙΣ

οὐ δῆτ',· ἐὰν μὴ μισθοφορῇ γε Λάμαχος.

ΛΑΜΑΧΟΣ

ἀλλ' οὖν ἐγὼ μὲν πᾶσι Πελοποννησίους
 αἰεὶ πολεμήσω, καὶ ταραξῶ πανταχῇ,
 καὶ ναυσὶ καὶ πεζοῖσι, κατὰ τὸ καρτερόν.

620

ΔΙΚΑΙΟΠΟΛΙΣ

ἐγὼ δὲ κηρύττω γε Πελοποννησίους
 ἅπασι καὶ Μεγαρεῦσι καὶ Βοιωτίοις
 πωλεῖν ἀγοράζειν πρὸς ἐμέ, Λαμάχῳ δὲ μὴ. *αὐτῶν* 625

of *ἐνη* (the MS. reading) that 'the Attics used it redundantly:' which may partly confirm the idea that it is an interjection or exclamation. Fritzsche reads *ἐνη*, but explains it as a kind of denial, illustrated by a German use of 'übermorgen.'

612 τί δαὶ Δράκυλλος.] τί δ' Ἀνθράκυλλος Reiske, to get a significant name for a collier.

Πρινίδης.] Cf. above, v. 180, *πρίνοι*.

614 ὁ Κοισύρας.] 'Coesyra's son,' *i. e.* Megacles acc. to the Scholiast. Cf. *Νιδ.* 46, where *ἐγκεκοισυρωμένη* is said of one aping the noble. Some think the word here is put generally for any conceited patrician youth.

615 ὑπ' ἐράνου.] 'Owing to their (unpaid) contributions, taxes in arrear.' *ἐρανος* the Scholiast takes here to be a rate or tax. Others take it that these youths had to come on their friends for a subscription, and could not afterwards repay the loan. Either way it is plain that they were unable to pay their scot, and so their friends would none of them, *ἐξίστω παρήνουν*.

616 ἀπόνιπτρον.] Cf. *Juv.* III. 274 sqq. A practice that has not so very long gone out. 'Gare l'eau' used to be a well-known cry from the windows of Paris.

625 Λαμάχῳ δὲ (κηρύττω) μὴ (πωλεῖν).] Cf. v. 722.

ΧΟΡΟΣ

ἀνήρ νικᾷ τοῖσι λόγοισιν, καὶ τὸν δῆμον μεταπείθει
περὶ τῶν σπονδῶν. ἀλλ' ἀποδύντες τοῖς ἀναπαίστοις
ἐπίωμεν.

Ἐξ οὗ γε χοροῖσιν ἐφέστηκεν τρυγικοῖς ὁ διδάσκαλος
ἡμῶν,

οὐπω παρέβη πρὸς τὸ θέατρον λέξων ὡς δεξιός ἐστιν
διαβαλλόμενος δ' ὑπὸ τῶν ἐχθρῶν ἐν Ἀθηναίοις ταχυ-
βούλοις, 630

ὡς κωμῶδεϊ τὴν πόλιν ἡμῶν καὶ τὸν δῆμον καθυβρίζει,
ἀποκρίνεσθαι δεῖται νυνὶ πρὸς Ἀθηναίους μεταβούλους.
φησὶν δ' εἶναι πολλῶν ἀγαθῶν ἄξιος ὑμῖν ὁ ποιητής,
παύσας ὑμᾶς ξενικοῖσι λόγοις μὴ λίαν ἐξαπατᾶσθαι,
μήθ' ἦδεσθαι θωπευομένους μήτ' εἶναι χαννοπολίτας.
πρότερον δ' ὑμᾶς ἀπὸ τῶν πόλεων οἱ πρέσβεις ἐξαπατῶν-
τες * 636

πρώτου μὲν ἰσοτεφάνους ἐκάλουν κάπειδῆ τοῦτό τις εἴποι,
εὐθύς διὰ τοὺς στεφάνους ἐπ' ἄκρων τῶν πυγιδίων ἐκά-
θησθε.

626 ἀνὴρ νικᾷ, κ.τ.λ.] The parabasis now begins, on which word see Smith's *Dict. Ant.*

In this parabasis the κομμάτιον is ἀνὴρ—ἐπίωμεν, the ἀνάπαιστοι are ἐξ οὗ γε—διδάσκων, the μακρὸν is πρὸς ταῦτα—λακαταπύγων, the στροφή is δεῦρο Μοῦσ'—δημότην, the ἐπίρρημα is οἱ γέροντες—ἀπέρχομαι, the ἀντιστροφή is ταῦτα πῶς—Μαρψίας, the ἀντεπίρρημα is τῷ γὰρ εἰκὸς—τῷ νέφ.

627 ἀποδύντες.] They stripped off their outer robes in order to dance and turn more easily. Schol. At all events they got rid of encumbrances: cf. *Pac.* 729.

628 ὁ διδάσκαλος ἡμῶν.] For the question whether this means Aristophanes or Callistratus, see Introduction.

630 διαβαλλόμενος.] Cf. v. 502.

632 μεταβούλους.] The 'hasty counsel' and 'second or changed

counsel' of the Athenians are illustrated by the affair of Mytilene, cf. *Thuc.* III. 36—49.

634 ξενικοῖσι λόγοις.] Bergk thinks there may be special allusion to the embassy from Leontini headed by Gorgias the rhetorician. This embassy is mentioned by Thucydides (III. 86), and Gorgias' part in it by Plato (*Hipp. Maj.* 282). τοῖς ἀπὸ τῶν ξένων πρεσβέων λεγομένοις. Schol.

637 ἰσοτεφάνους.] Cf. *Eg.* 1323, 1329. The Scholiast tells us that Pindar applies this epithet to Athens. Cf. *Isocr.* p. 166, who says that for the compliment *ἔρεισμα Ἑλλάδος* applied to Athens the Athenians gave that poet great honour and presents.

638 ἐπ' ἄκρων τῶν πυγιδίων.] Mitchell and others refer to passages about going on tiptoe, which do not bear much on this. The Scholiast is more to the point, who says that men hearing their own praises

εἰ δέ τις ὑμᾶς ὑποθωπεύσας λιπαρας καλέσειεν Ἀθήνας,
 εὔρετο πᾶν ἂν διὰ τὰς λιπαρὰς, ἀφύων τιμὴν περιάψας.
 ταῦτα ποιήσας πολλῶν ἀγαθῶν αἴτιος ὑμῖν γεγένηται,
 καὶ τοὺς δῆμους ἐν ταῖς πόλεσιν δείξας, ὡς δημοκρατοῦνται.
 τοιγάρτοι νῦν ἐκ τῶν πόλεων τὸν φόρον ὑμῖν ἀπάγοντες
 ἤξουσιν, ἰδεῖν ἐπιθυμοῦντες τὸν ποιητὴν τὸν ἄριστον,
 ὅστις παρεκινδύνευσ' εἰπεῖν ἐν Ἀθηναίοις τὰ δίκαια. 645
 οὕτω δ' αὐτοῦ περὶ τῆς τόλμης ἤδη πόρρω κλέος ἦκει,
 ὅτε καὶ βασιλεὺς, Λακεδαιμονίων τὴν πρεσβείαν βασανίζων,
 ἠρώτησεν πρῶτα μὲν αὐτοὺς πότεροι ταῖς ναυσὶ κρατοῦσιν
 εἶτα δὲ τοῦτον τὸν ποιητὴν ποτέρους εἶποι κακὰ πολλὰ
 τούτους γὰρ ἔφη τοὺς ἀνθρώπους πολὺ βελτίους γεγε-
 νῆσθαι 650
 καὶ τῷ πολέμῳ πολὺ νικήσειν, τοῦτον ξύμβουλον ἔχοντας.

are wont τὴν πυγὴν τῆς καθέδρας ἐξ-
 αἶρειν.

640 εὔρετο πᾶν ἂν.] For ἂν with
 past indic. of habitual action cf. *Nub.*
 855, note.

ἀφύων τ. π.] 'Attaching to you
 what is an honour in anchovies,
 praising you as if you were ancho-
 vies: whose special *τιμὴ* would be
 to be oily and sleek (*λιπαραὶ*).

642 τοὺς δῆμους κ.τ.λ.] This line
 must express some deed for which
 the poet claims the gratitude of the
 states, and the plain construing of it
 seems 'having exhibited the democ-
 racies in the states, how they are
 managed,' that is, 'having shewn of
 the commons in our subject-states
 how they manage their democracies.'
 Now Aristophanes was charged with
 having in the Babylonians disparaged
 Athens before foreigners. Perhaps
 he had taken the Athenians down a
 little, shewing them the flattery of
 their poets, and how some democra-
 cies in their subject-states beat their
 own at home. The Scholiast says,
 'Having shewn to the allied states
 how we manage our democracy,' so
 giving them a pattern to follow: but
 how can the Greek mean that? Müll-
 ler takes *δημοκρατοῦνται* = *κρατοῦν-*

ται, making the sense 'having shewn
 of the democracies in the subject-
 states how (unfairly) they are ruled
 by us.' But *δῆμος δημοκρατεῖται*
 cannot mean 'a people is ruled or
 managed' by other than the *δῆμος*
 itself. And vv. 645, 649 shew that
 the poet risked giving offence by
 plain speaking, and did not praise
 Athens: hence the rendering first
 given is to be preferred.

646. An embassy to Persia is
 mentioned in Thuc. II. 7.

οὕτω δ' αὐτοῦ.] οὕτως αὐτοῦ Elmsl.,
 Mein. with a fuller stop after *ἦκει*.
 If the common reading be retained,
 the rendering is, 'And so he is re-
 nowned far away, when (=seeing
 that) even the king &c.: οὕτω must
 not be taken with *πόρρω*.

650 βελτίους γεγενῆσθαι.] Unless
βελτίους could mean 'luckier,' the
 perfect infinitive can hardly be main-
 tained; 'that whichever are roundly
 chid by this poet have become the
 better men.' *τε γενέσθαι* and *τε γε-
 νέσθ' ἂν* are proposed corrections.
 For the sense the Scholiast's note is
 good, οὗς ἂν οὗτος ὁ ποιητὴς σκώψῃ
 τούτους σωφρονίζεσθαι καὶ γίνεσθαι
βελτίους.

διὰ ταῦθ' ὑμᾶς Λακεδαιμόνιοι τὴν εἰρήνην προκαλοῦνται,
καὶ τὴν Αἴγιναν ἀπαιτοῦσιν· καὶ τῆς νήσου μὲν ἐκείνης
οὐ φροντίζουσ', ἀλλ' ἵνα τοῦτον τὸν ποιητὴν ἀφέλωνται.
ἀλλ' ὑμεῖς τοι μὴ ποτ' ἀφήθ'· ὡς κωμωδήσει τὰ δίκαια
φησὶν δ' ὑμᾶς πολλὰ διδάξειν ἀγάθ', ὥστ' εὐδαίμονας
εἶναι, 656

οὐ θωπεύων, οὐδ' ὑποτείνων μισθοὺς, οὐδ' ἔξαπατύλλων,
οὐδὲ πανουργῶν, οὐδὲ κατάρδων, ἀλλὰ τὰ βέλτιστα διδάσκων.
πρὸς ταῦτα Κλέων καὶ παλαμάσθω
καὶ πᾶν ἐπ' ἐμοὶ τεκταινέσθω. 660

τὸ γὰρ εὖ μετ' ἐμοῦ καὶ τὸ δίκαιον
ξύμμαχον ἔσται, κοῦ μὴ ποθ' ἀλῶ
περὶ τὴν πόλιν ὣν ὥσπερ ἐκείνος
δειλὸς καὶ λακαταπύγων. 664

δεῦρο Μοῦσ' ἐλθέ φλεγυρὰ πυρὸς ἔχουσα μένος, ἔντονος
Ἀχαρνική.

οἶον ἐξ ἀνθράκων πρινίνων φέψαλος ἀνήλατ', ἐρεθιζόμενος
οὐρία ριπίδι, 670

ἡνίκ' ἂν ἐπανθρακίδες ὥσι παρακείμεναι, 670

οἱ δὲ Θασίαν ἀνακυκῶσι λιπαράμπυκα,

οἱ δὲ μάττωσιν, οὕτω σοβαρὸν ἐλθέ μέλος εὔτονον, ἀγροϊ-
κότερον, 675

ὡς ἐμὲ λαβοῦσα τὸν δημότην. 675

οἱ γέροντες οἱ παλαιοὶ μεμφόμεσθα τῇ πόλει.

οὐ γὰρ ἀξίως ἐκείνων ὧν ἐναυμαχήσαμεν

653 τὴν Αἴγιναν ἀπαιτοῦσιν.] Thucydides (IV. 130) mentions a demand made by the Lacedæmonians from the Athenians Αἴγιναν αὐτόνομον ἀφιέναι. But how this can come to be termed an ἀπαιτησις of Ægina is not plain.

654 τὸν ποιητὴν.] Callistratus as well as Aristophanes is thought to have held land in Ægina.

658 κατάρδων.] καταβρέχων τοῖς ἐπαίνοις ὡς φυτά. Schol.

659 πρὸς ταῦτα.] Cf. note on Νιδ. 1030.

Κλέων.] Cf. v. 502.

669—675. οἶον φέψαλος ἀνήλατ' ... οὕτω λαβοῦσα σοβαρὸν μέλος ἐλθέ ὡς (πρὸς) ἐμὲ τὸν δημότην.

671 Θασίαν.] Sc. ἄλμην, 'brine, fish-sauce.' The epithet λιπ. is from Pind. *Nem.* VII. 22.

674 σοβαρὸν.] Used of wind, Νιδ. 406, *Pac.* 944: of a horse, *Pac.* 83. 'Brisk, fresh, spirited' seem to give the force of the word as Aristophanes uses it.

677 ἐναυμαχήσαμεν.] The sea-fight at Salamis is specially alluded to. Cf. *Æg.* 785, ἵνα μὴ τρίβης τὴν ἐν Σαλαμῖνι.

γηροβοσκοῦμεσθ' ὑφ' ὑμῶν, ἀλλὰ δεινὰ πάσχομεν,
 οἵτινες γέροντας ἄνδρας ἐμβαλόντες ἐς γραφὰς
 ὑπὸ νεανίσκων ἔατε καταγελασθαι ῥητόρων, 680
 οὐδὲν ὄντας, ἀλλὰ κωφούς καὶ παρεξηλημένους,
 οἷς Ποσειδῶν ἀσφάλειός ἐστιν ἡ βακτηρία·
 τονθορύζοντες δὲ γήρα τῷ λίθῳ προσέσταμεν,
 οὐχ ὀρώντες οὐδὲν εἰ μὴ τῆς δίκης τὴν ἡλύγην.
 ὁ δὲ νεανίας ἑαυτῷ σπουδάσας ξυνηγορεῖν 685
 ἐς τάχος παίει ξυνάπτων στρογγύλους τοῖς ῥήμασι
 κᾶτ' ἀνελκύσας ἐρωτᾷ, σκανδάληθρ' ἰστάς ἐπῶν,
 ἄνδρα Τιθωνὸν σπαράττων καὶ ταραττων καὶ κυκῶν.
 ὁ δ' ὑπὸ γήρωσ μασταρύζει, κᾶτ' ὀφλῶν ἀπέρχεται·
 εἶτα λύζει καὶ δακρῦει, καὶ λέγει πρὸς τοὺς φίλους, 690
 οὐ μ' ἐχρῆν σορὸν πρίασθαι, τοῦτ' ὀφλῶν ἀπέρχομαι.
 ταῦτα πῶς εἰκότα γέροντ' ἀπολέσαι, πολὺν ἄνδρα, περι
 κλεψύδραν,
 πολλὰ δὴ ξυμπονήσαντα, καὶ θερμὸν ἀπομορξάμενον ἀν-
 δρικὸν ἰδρώτα δὴ καὶ πολὺν,

681 **παρεξηλημένους.**] Properly said of old useless pipes with worn or broken mouth-pieces. Schol.

682 **Π. ἀσφάλειος.**] Poseidon was worshipped under this title at Athens and elsewhere. Being the earth-shaker, he was also the earth-steadier, protector from earthquakes, &c.; but to these old worthies their staff was their steadier, Bergler thinks there is also a play on Ποσειδῶν and ποσίη.

683 **τῷ λίθῳ.**] τῷ βήματι, τῷ ἐν τῇ πυκνῇ δικαστηρίῳ Schol. Cf. *Pac.* 680.

685 **ὁ δὲ νεανίας ἑαυτῷ σ. ξ.**] This line puzzles commentators. Elmsley takes *νεανίας* acc. plur. and Dindorf, in his latest text, reads *νεανίαν*; 'eager to have a young man (or young men) for advocate.' Blaydes and Müller think *ἑαυτῷ* must be wrong. Why not render 'But the young man eager to be advocate for himself'? The contrast is between the helpless mumbling old man, and the other.

able and earnest to support his own case, and beat down the old fellow. If however the accusative *νεανίας* or *νεανίαν* is taken, probably *σπουδάσας* means 'having made interest for:' cf. *Eq.* 926, 1370.

686 **παίει ξυνάπτων σ. τ. ρ.**] 'He forms together his words into well-rounded phrases, and strikes him therewith.' Compare in *Ran.* 903, a similar expression, τὸν δ' ἀνασπῶντ' αὐτοπρέμνοι τοῖς λόγοισι συσκεδᾶν... Others take *ξυνάπτων* absolutely, 'engaging, closing in fight.' The use of the article τοῖς is according to the usual Greek idiom: where we might say, 'to strike with clenched fist,' a Greek would almost invariably say, 'to strike with the fist clenched.'

688 **Τιθωνόν.**] Longa Tithonum minut senectus. Hor. *Carm.* II. 16. 30.

689 **μασταρύζει.**] συνέλκει καὶ συναγει χεῖλη, ἀπὸ μεταφορᾶς τῶν ὑποτιθίων παιδῶν. Schol.

ἄνδρ' ἀγαθὸν ὄντα Μαραθῶνι περὶ τὴν πόλιν;
εἶτα Μαραθῶνι μὲν ὅτ' ἡμεν, ἐδιώκομεν
νῦν δ' ὑπ' ἀνδρῶν πονηρῶν σφόδρα διωκόμεθα, κατὰ πρὸς
ἀλισκόμεθα. 700

πρὸς τάδε τί ἀντερεῖ Μαρψίας;

τῷ γὰρ εἰκὸς ἄνδρα κυφόν, ἡλίκου Θουκυδίδην, *read*
' ἐξολέσθαι συμπλακέντα τῇ Σκυθῶν ἐρημία,
τῷδε τῷ Κηφισοδήμῳ, τῷ λάλῳ ξυνηγόρῳ; 705
ὥστ' ἐγὼ μὲν ἠλέησα κάπεμορξάμην ἰδὼν
ἄνδρα πρεσβύτην ὑπ' ἀνδρὸς τοξότου κυκώμενον,
ὃς μὰ τὴν Δήμητρ', ἐκείνος ἡνίκ' ἦν Θουκυδίδης,
οὐδ' ἂν αὐτὴν τὴν Ἀχαίαν ῥαδίως ἠνέσχετο,
ἀλλὰ κατεπάλαισεν ἂν μὲν πρῶτον Εὐάθλους δέκα,
κατεβόησε δ' ἂν κεκραγῶς τοξότας τρισχιλίουσ, 711
περιετόξευσεν δ' ἂν αὐτοῦ τοῦ πατρὸς τοὺς ξυγγενεῖς.

698 Μαραθῶνι.] Used without a preposition, as in *Eg.* 781, 1334.

699 ἐδιώκομεν—διωκόμεθα—ἀλισκόμεθα.] Words applicable either to the field or the law-court. διώκειν, 'to pursue,' or 'to sue.' ἀλίσκεσθαι, 'to be caught,' or 'to be cast.' Cf. *Eg.* 969.

701 Μαρψίας.] φιλόνεικος ῥήτωρ. Schol.

703 τῷ.] How? Cf. *Nub.* 385.

Θουκυδίδην.] The son of Melesias.

704 τῇ Σκυθῶν ἐρημία.] A Scythian wilderness was almost proverbial. Cf. *Æsch. Prom. Vincē.* 2. Σκύθην ἐς ὄμιον ἄβατον εἰς ἐρημίαν. But Cephisodemus himself (as Elmsley says) is here called the Σ, ἐρημία, being probably of Scythian extraction.

707 τοξότου.] There may be a double application of this word here: 'hustled about by a policeman.' Cf. *οἱ τοξόται*, v. 54; or Cephisodemus by his Scythian descent may be the τοξότης. This latter seems the chief meaning: but the Scholiast explains τοξότου by ὑπὲρ-του δημοσίου, noting also that archers

were held cheap, and quoting *Soph. Aj.* 1120, ὁ τοξότης οὐ σμικρὸν φρονεῖν.

709 Ἀχαίαν.] A title of Demeter, from the noise of the cymbals and drums made in the search for her daughter, or from her grief (ἄχος) thereat. Schol. Other derivations are given. If the word could mean 'noisy' it would rather suit this passage, but the quantity of the ᾱ is against that derivation. Thucydides, when in his old force, would have out-done in noise Demeter herself, not to say three thousand Scythian archers.

710 Εὐάθλους δέκα.] Euathlus was a rascally orator, Schol.; and in an Aristophanic fragment in the Scholiast on *Vesp.* 592 he is compared to a πονηρὸς τοξότης συνήγορος.

711, 712. Granting Cephisodemus' Scythian extraction, this outshooting his father's archer kinsmen will be clear. Archers were rather despised. Cf. *Soph. Aj.* 1120. *Herc. Fur.* 159.

περιετόξευσεν.] Blaydes and Meiske read ὑπερετόξευσεν. ὑπερτοξέσιμος occurs in *Æsch. Suppl.* 473.

ἀλλ' ἐπειδὴ τοὺς γέροντας οὐκ ἔαθ' ὕπνου τυχεῖν,
 ψηφίσασθε χωρὶς εἶναι τὰς γραφὰς, ὅπως ἂν ἦ
 τῷ γέροντι μὲν γέρων καὶ νωδὸς ὁ ξυνήγορος, 715
 τοῖς νέοισι δ' εὐρύπρωκτος καὶ λάλος χῶ Κλεινίου.
 κάξελαύνειν χρὴ τὸ λοιπὸν, κὰν φύγη τις, ζημιοῦν
 τὸν γέροντα τῷ γέροντι, τὸν νέον δὲ τῷ νέῳ.

ΔΙΚΑΙΟΠΟΛΙΣ

ὄροι μὲν ἀγορᾶς εἰσιν οἶδε τῆς ἐμῆς.
 ἐνταῦθ' ἀγοράζειν πᾶσι Πελοποννησίοις 720
 ἔξεστι καὶ Μεγαρεῦσι καὶ Βοιωτίοις
 ἐφ' ᾧτε πωλεῖν πρὸς ἐμὲ, Λαμάχῳ δὲ μῆ.
 ἀγορανόμους δὲ τῆς ἀγορᾶς καθίσταμαι
 τρεῖς τοὺς λαχόντας τούσδ' ἰμάντας ἐκ Λεπρῶν.
 ἐνταῦθα μήτε συκοφάντης εἰσίτω 725

716 χῶ Κλεινίου.] Alcibiades.

717 κάξελαύνειν.] Müller says ἐξ. means 'in jus vocare,' and that κὰν φύγη τις = ἦν μὴ πύθηται, if any shirk or evade the law. This sense of ἐξ-ελαύνειν is not recognized by L. and S. If ἐξελαύνειν be 'to exile,' then κὰν φύγη τις must apparently mean 'if any have fled' unwilling to stand a trial: and the whole sense will be 'we must, for the future, exile, and, if the accused shuns trial by flight, fine (by confiscating property that he leaves behind, &c.) old at suit of old, young at suit of young.' One German critic, Hamaker, rids himself of the difficulty by cutting out the two lines.

722 ἐφ' ᾧτε.] c. infin. Comp. *Plut.* 1000, ἐφ' ᾧτ' ἐκέισε μηδέποτε μ' ἔλθειν.

Λαμάχῳ δὲ μῆ.] This of course does not mean, 'It is lawful for Megarians to sell, but for Lamachus it is lawful not to sell:' Lamachus was positively forbidden to market. The explanation of the construction is that a word of positive order, not permission, is understood before μῆ. In fact, Dicæopolis repeats his edict of v. 625, ending it

with the same wording (Λαμάχῳ δὲ μῆ), which followed naturally after the word of positive enactment (κηρύττω). Thus in v. 625, 'I proclaim to all Megarians to sell and market, but to Lamachus not so to do:' in v. 722, 'I permit all Megarians to market, but Lamachus (*Ibid*) not so to do.' Similar is the passage in *Soph. Œd. Tyr.* 817, ᾧ μὴ ξένων ἔξεστι...τινα δέχεσθαι ὠθεῖν δὲ (εἰρηται) ἀπ' οἴκων πάντας.

723 ἀγορανόμους.] Cf. *Vesp.* 1407. The word occurs also in *Plautus, Capt.* IV. 2. 43.

724 ἰμάντας ἐκ Λεπρῶν.] Sc. δερμάτων. Whips, says the Scholiast, were used to keep the market folk in order. Why they were of leprous hides is not so clear. Some say because the Megarians were lepers. Perhaps, as the thongs are personified, a country or deme is given to them by ἐκ Λεπρῶν, which has then another sense, viz. 'from Lepreum,' in Elis, or 'from Leprus,' which was, they say, a tanner's district in Attica. It does not seem that there were persons brought on as ἀγοράνομοι: but merely three 'whips' which Dicæopolis called so.

μήτ' ἄλλος ὅστις Φασιανός ἐστ' ἀνὴρ.
 ἐγὼ δὲ τὴν στήλην καθ' ἣν ἐσπεισάμην
 μέτειμ', ἵνα στήσω φανεράν ἐν τάγορᾳ.

ΜΕΓΑΡΕΤΣ

ἀγορὰ ἔν τ' Ἀθάναις χαίρει, Μεγαρεῦσιν φίλα.
 ἐπόθουν τυ ναὶ τὸν φίλιον ἄπερ ματέρα.
 ἀλλ', ὧ πονηρὰ κώρι' ἀθλίου πατρὸς,
 ἀμβάτε ποττὰν μᾶδδαν, αἶ χ' εὔρητέ πα.
 ἀκούετον δὴ, ποτέχετ' ἐμὶν τὰν γαστέρα·
 πότερα πεπρᾶσθαι χρήδδεται, ἢ πεινῆν κακῶς;

730

ΚΟΡΑ

πεπρᾶσθαι πεπρᾶσθαι.

735

ΜΕΓΑΡΕΤΣ

ἐγώνγα καυτός φαμι. τίς δ' οὔτως ἄνους
 ὃς ὑμέ κα πρίατο, φανεράν ζαμίαν;
 ἀλλ' ἔστι γάρ μοι Μεγαρικά τις μαχανά.
 χοίρως γὰρ ὑμέ σκευάσας φασῶ φέρεν.
 περιθεσθε τάσδε τὰς ὀπλὰς τῶν χοιρίων.
 ὅπως δὲ δοξεῖτ' ἤμεν ἐξ ἀγαθᾶς ὑός·
 ὡς ναὶ τὸν Ἑρμᾶν, εἴπερ ἰξεῖτ' οἴκαδης,

740

726 Φασιανός.] 'Of informers' race;' from φαίνω, but it is also a proper name 'of Phasis.' Cf. *Nub.* 109, τοὺς φασιανούς (ὄρνεις). 'Nor any other bird of that feather' we might translate it here.

727 στήλην.] Cf. *Av.* 1051. The terms of treaties were often inscribed on pillars. καθ' ἣν, 'according to which,' i. e. according to the terms inscribed on which.

730 φίλιον.] Sc. Δία.

730—34. τυ=σε; ω for ου is common in Theocritus, esp. in genitives: ποττὰν=ποτὶ τὰν=πρὸς τὰν: δδ=ζ: αἶ κα=εἶ κε=ἐάν: -ῆν in infinitives =άν.

732 ἀμβάτε.] They would have to mount up when coming on the stage. Cf. *Eq.* 149, ἀνάβαινε, when the

sausage-seller comes on. He comically puts μᾶδδαν (=μᾶζαν) as that was what they would like to go to in their starving state.

736 ἐγώνγα.] =ἐγωγε, cf. κα=κε. The quantity of κα is sometimes long, as here and in *Eq.* 201, αἶ κα μὴ πωλεῖν ἀλλάντας μάλλον ἔληται.

738 Μεγαρικά τ. μ.] The Megarians were proverbial for rascality. Schol.

740 ὀπλὰς.] Meineke objects to the mention of only the 'ungulæ' or feet, and would read σπολὰς or στολὰς, 'skins.' But part might do for the whole, especially as the supposed pigs were in a bag.

741 ἤμεν]=ἤμεναι, ἐμμεναι, εἶναι.

742 οἴκαδης.] Compare χαμάδης, ἀλλυδης, ἀμυδης.

τὰ πρᾶτα πειρασεῖσθε τᾶς λιμῶ κακῶς.
 ἀλλ' ἀμφίθεσθε καὶ ταδὶ τὰ ῥυγχία,
 κῆπειτεν ἐς τὸν σάκκον ὧδ' ἐσβαίνετε.
 ὅπως δὲ γρυλιξεῖτε καὶ κοῖξετε
 χῆσεῖτε φωνὰν χοιρίων μυστηρικῶν.
 ἐγὼν δὲ καρυξῶ Δικαιοπόλιιν ὅπα.
 Δικαιοπόλι, ἧ λῆς πρίασθαι χοιρία;

745

ΔΙΚΑΙΟΠΟΛΙΣ

τί; ἀνὴρ Μεγαρικός;

ΜΕΓΑΡΕΤΣ

ἀγοράσοντες ἴκομες.

750

ΔΙΚΑΙΟΠΟΛΙΣ

πῶς ἔχετε;

ΜΕΓΑΡΕΤΣ

διαπεινᾶμες ἀεὶ ποττὸ πῦρ.

ΔΙΚΑΙΟΠΟΛΙΣ

ἀλλ' ἡδύ τοι νῆ τὸν Δί', ἦν αὐλὸς παρῆ.
 τί δ' ἄλλο πρᾶττεθ' οἱ Μεγαρῆς νῦν;

ΜΕΓΑΡΕΤΣ

οἶα δῆ.

ὅκα μὲν ἐγὼν τηνώθεν ἐμπορευόμεαν,
 ἄνδρες πρόβουλοι τοῦτ' ἔπραττον τῇ πόλει,

755

743 τὰ πρᾶτα τᾶς λιμῶ.] Cf. *Ran.* 421. Note λιμὸς fem. in Doric.

748 Δικαιοπόλιιν ὅπα.] I will call aloud for Dicæopolis, (to find) where he is. καρυξῶ. Δ. δὲ πᾶ; Mein.

749 λῆς.] Found in Theocritus: and λῆν is in a Lacedæmonian treaty in Thuc. v. 77.

750 ἀγοράσοντες.] ἀγορασοῦντες Mein. which doubtless is broader Doric, but cf. note on v. 905. Nor is κοῖξετε in v. 746 of the circumflexed form, though close to γρυλιξεῖτε.

751 διαπεινᾶμες.] Said by way of surprise for διαπίνομες, which Di-

cæopolis supposes to have been said when he rejoins, ἀλλ' ἡδύ κ. τ. λ. Mitchell gives 'we sit and—think,' in place of 'drink.' One might suggest, 'Hard by the fire we sit, and *drwine*. Dic. (understanding it 'and wine') 'With pipe and flute such timpling's fine.' On the dialectic *a* for *ω* cf. note below, on v. 884.

753 οἶα δῆ.] Sc. πρᾶττομεν, 'Oh, we fare about as we do fare, as usual,' with implication that it was but so-so. Cf. Ter. *Phorm.* I. 2. 95, sic tenuiter.

755 πρόβουλοι.] Cf. Aristot. *Pol.*

ὅπως τάχιστα καὶ κάκιστ' ἀπολοίμεθα.

ΔΙΚΑΙΟΠΟΛΙΣ

αὐτίκ' ἄρ' ἀπαλλάξεσθε πραγμάτων.

ΜΕΓΑΡΕΤΣ

σά μαν;

ΔΙΚΑΙΟΠΟΛΙΣ

τί δ' ἄλλο Μεγαροῖ; πῶς ὁ σῖτος ὄνιος;

ΜΕΓΑΡΕΤΣ

παρ' ἀμὲ πολυτίματος, ἄπερ τοὶ θεοὶ.

ΔΙΚΑΙΟΠΟΛΙΣ

ἄλας οὖν φέρεις;

ΜΕΓΑΡΕΤΣ

οὐχ ὑμέσ αὐτῶν ἄρχετε;

760

ΔΙΚΑΙΟΠΟΛΙΣ

οὐδὲ σκόροδα;

ΜΕΓΑΡΕΤΣ

ποῖα σκόροδ' ; ὑμέσ τῶν αἰεί,

ὄκκ' ἐσβάλητε, τῶσ ἀρωραῖοι μύνεσ,

πάσσακι τὰσ ἀγλιθασ ἐξορύσσετε.

ΔΙΚΑΙΟΠΟΛΙΣ

τί δαὶ φέρεις;

IV. 14. 4. συμφέρει καταστήσαι ἀρχεῖον, ὅλον ἐν ἐνιαῖσ πολιτεῖασ ἐστίν, οὐσ καλοῦσι προβούλους καὶ νομοφύλακασ, καὶ περὶ τούτων χρηματίζεω περὶ ὧν ἂν οὗτοὶ προβουλεύσωσιν.

ἔπραττον.] 'Were negotiating,' a sense of πρᾶττειν frequent in Thucydides.

757 ἀπαλλάξεσθε.] Cobet proposes, Meineke and Holden accept, the passive fut. ἀπηλλάξεσθε.

σά μάν;] = τί μήν; Lat. quippini? 'of course.'

759 παρ' ἀμὲ.] In Attic Greek the dative would have followed παρὰ in

this sense of 'with.' But cf. Theocr. IX. 8, ἐντὶ δέ μοι παρ' ὕδωρ ψυχρὸν στιβάσ.

πολυτίματος.] 'Precious dear.' A word frequently applied to gods. Cf. below, v. 807, *Nub.* 269, *Vesp.* 1001.

760 ἄλασ...ἀρχετε.] The Athenians held Minoa over against Megara (Thuc. III. 51), and thus hindered their trade in salt. The salt works were in Nisæa.

761 τῶν αἰεί.] Of our garlic crop from time to time.

762 ὄκκ'.] = ὅτε κα = ὅτάν. τῶσ used relatively = ὡσ.

ΜΕΓΑΡΕΤΣ

χοίρως ἐγώνυγα μυστικός.

ΔΙΚΑΙΟΠΟΛΙΣ

καλῶς λέγεις· ἐπίδειξον.

ΜΕΓΑΡΕΤΣ

ἀλλὰ μὰν καλάί.

ἄντεινον, αἰ λῆς· ὡς παχεῖα καὶ καλά.

765

ΔΙΚΑΙΟΠΟΛΙΣ

τουτὶ τί ἦν τὸ πρᾶγμα;

ΜΕΓΑΡΕΤΣ

χοῖρος ναὶ Δία.

ΔΙΚΑΙΟΠΟΛΙΣ

τί λέγεις σύ; ποδαπὴ χοῖρος ἦδε;

ΜΕΓΑΡΕΤΣ

Μεγαρικά.

ἦ οὐ χοῖρός ἐσθ' ἄδ' ;

ΔΙΚΑΙΟΠΟΛΙΣ

οὐκ ἔμοιγε φαίνεται.

ΜΕΓΑΡΕΤΣ

οὐ δεινά; θᾶσθε τοῦδε τὰς ἀπιστίας·

οὗ φατι τάνδε χοῖρον ἦμεν. ἀλλὰ μὰν,

αἰ λῆς, περιίδου μοι περὶ θυμητιδᾶν ἀλῶν,

770

767 τουτὶ τί ἦν κ.τ.λ.] Δικαιοπολις here takes one up in the bag, and finds out they are not pigs.

770 θᾶσθε.] Cf. Theocr. I. 149, θᾶσαι, φίλος.

772 περιίδου...αἰ μὴ ἔστιν.] Cf. *Nub.* 644, *Eg.* 791. In a sentence of wager, *περιίδουμαι εἰ ἔστι* means, 'I promise to forfeit so and so if it is' = 'I bet that it is not,' *περιίδουμαι εἰ μὴ ἔστι* means, 'I promise, &c. if it is not' = 'I bet that it is.' So

in *Eg.* 791, *εἰ τις ἐφάνη μᾶλλον σε φιλῶν ἐθέλω περὶ τῆς κεφαλῆς περιδόνθαι*, 'if any e'er loved you more than I, I will forfeit my head,' or 'I will bet my head that no man,' &c. Here, however, and in *Nub.* 644, the offerer of the bet says, 'Come, do you bet me,' and follows it by *εἰ μὴ*, though plainly the other is called upon to bet 'that it is not.' Hence it appears that *εἰ μὴ* expresses the bet *for*, *εἰ* the bet *against*, with re-

αἰ μὴ στιν οὗτος χοῖρος Ἑλλάνων νόμῳ,
ἢ λῆς ἀκούσαι φθεγγομένας;

ΔΙΚΑΙΟΠΟΛΙΣ

νῆ τοὺς θεοὺς

ἔγωγε.

ΜΕΓΑΡΕΤΣ

φώνει δὴ τὸ ταχέως, χοιρίον.
οὐ χρῆσθα σιγῆν, ὦ κάκιστ' ἀπολουμένα.
πάλιν τ' ἀποισῶ ναὶ τὸν Ἑρμᾶν οἴκαδιν.

ΚΟΡΑ

κοὶ κοί.

780

ΜΕΓΑΡΕΤΣ

αὐτὰ ἴστί χοῖρος;

ΔΙΚΑΙΟΠΟΛΙΣ

νῦν γε χοῖρος φαίνεται.
ἤδη δ' ἄνευ τῆς μητρὸς ἐσθίοιεν ἄν;

ΜΕΓΑΡΕΤΣ

ναὶ τὸν Ποτειδᾶ, κἂν ἄνευ γὰ τῷ πατρὸς.

ΔΙΚΑΙΟΠΟΛΙΣ

τί δ' ἐσθίει μάλιστα;

ference to the *speaker*, whether the wager be worded, 'Come, I will bet you,' or 'Come, do you bet me.' Here perhaps it might be fully expressed thus, 'Bet me some salt (I forfeiting the stake) if it is not a pig.' In Homer, *Il.* ψ. 485, the bet is followed by ὀππότεροι κ. τ. λ., and so also in v. 1115 of this play. Sometimes the stake is expressed simply in the genitive. Scholars will remember Porson's rendering of 'Ten thousand pounds to one penny, &c.,' χρυσῶν ἄν ἠθέλησα περιδῶσθαι σταθμῶν εἰ μὴ μέρος τι τῶν νέων ἐσώζετο. **θυμητιδᾶν.**] θυματιδᾶν, θυμιτιδῶν, νῦν μοι περὶ θυμιτῶν, are various

readings: and it is doubtful which form is best. *θυμῖτας* occurs in v. 1099.

778 οὐ χρῆσθα.] Doric for *ἐχρησθαι*, they say, and the form need cause no difficulty. Cf. Theocr. vi. 8, ποθόρησθα. But the personal use is curious. Blaydes proposes οὐ χρῆν τυ σιγῆν. Holden reads οὐ χρῆσθα; σιγῆς, 'Will you not? are you silent?' χρῆσθα = *χρήσεις*. And the Scholiast has *σιγᾶς*, but no intelligible explanation of it. For *χρησ* cf. Soph. *Aj.* 1373, δρᾶν ἐξεσθ' ἄ *χρησ*, *Electr.* 606, εἶτε *χρησ* κακῆν, and *Antig.* 887. The use of οὐ χρῆσθα (*χρήσεις*), 'do you refuse?' wants confirmation.

ΜΕΓΑΡΕΤΣ

πάνθ' ἅ κα διδῶς.

αὐτὸς δ' ἐρώτη.

ΔΙΚΑΙΟΠΟΛΙΣ

χοῖρε χοῖρε.

ΚΟΡΑ

κοῦ κοῦ.

800

ΔΙΚΑΙΟΠΟΛΙΣ

τρώγοις ἂν ἐρεβίνθους;

ΚΟΡΑ

κοῦ κοῦ κοῦ.

ΔΙΚΑΙΟΠΟΛΙΣ

τί δαί; φιβάλεως ἰσχάδας;

ΚΟΡΑ

κοῦ κοῦ.

ΔΙΚΑΙΟΠΟΛΙΣ

ως ὄξυ πρὸς τὰς ἰσχάδας κεκράγατε.

ἐνεγκάτω τις ἔνδοθεν τῶν ἰσχάδων

805

τοῖς χοιριδίοισιν. ἄρα τρώξονται; βαβαί,

οἶον ῥοθιάζουσ', ὦ πολυτίμηθ' Ἡράκλεις.

ποδαπὰ τὰ χοιρί'; ὡς τραγασαῖα φαίνεται.

ἀλλ' οὐχὶ πάσας κατέτραγον τὰς ἰσχάδας.

ΜΕΓΑΡΕΤΣ

ἐγὼ γὰρ αὐτῶν τάνδε μίαν ἀνειλόμαν.

810

ΔΙΚΑΙΟΠΟΛΙΣ

νῆ τὸν Δί' ἀστείω γε τὼ βοσκήματε

802 φιβάλεως.] For a word of similar form see *Pac.* 628, τὴν κορώ-
νεων, sc. συκῆν. They were named
(acc. to the Scholiast) from a district
either in Attica or Megara.

808 τραγασαῖα.] Tragasæ was a
town in the Troad. Here a deriva-
tion from τραγεῖν is meant, 'from
Munchington' or 'Munchester.'

πόσου πρίωμαί σοι τὰ χοιρίδια; λέγε.

ΜΕΓΑΡΕΤΣ

τὸ μὲν ἄτερον τούτων σκορόδων τροπαλίδος,
τὸ δ' ἄτερον, αἰ λῆς, χοίνικος μόνας ἀλῶν.

ΔΙΚΑΙΟΠΟΛΙΣ

ὠνήσομαί σοι· περίμεν' αὐτοῦ.

ΜΕΓΑΡΕΤΣ

ταῦτα δή.

815

Ἐρμᾶ ἔμπολαῖε, τὰν γυναῖκα τὰν ἐμὰν
οὔτω μ' ἀποδόσθαι τὰν τ' ἐμαντῶ ματέρα.

ΣΤΚΟΦΑΝΤΗΣ

ὠνθρωπε, ποδαπός;

ΜΕΓΑΡΕΤΣ

χοιροπόλας Μεγαρικός.

ΣΤΚΟΦΑΝΤΗΣ

τὰ χοιρίδια τοίνυν ἐγὼ φανῶ ταδί
πολέμια καὶ σέ.

ΜΕΓΑΡΕΤΣ

τοῦτ' ἐκεῖν' ἵκει πάλιν

820

ᾗθενπερ ἀρχὰ τῶν κακῶν ἀμῖν ἔφν.

ΣΤΚΟΦΑΝΤΗΣ

κλάων μεγαριεῖς. οὐκ ἀφήσεις τὸν σάκον;

ΜΕΓΑΡΕΤΣ

Δικαιόπολι Δικαιοπολι φαντάζομαι
ὑπό του.

ΔΙΚΑΙΟΠΟΛΙΣ

τίς ὁ φαίνων σ' ἐστίν; ἀγορανόμοι,

812 πρίωμαί σοι.] For the dative cf. *Pac.* 1261, τοῦτω...τὰ δόρατα ταῦτ' ὠνήσομαι, and *Ran.* 1229, ἐγὼ πρίωμαι τῷδ'.

815 ταῦτα δή.] For this form of assent cf. *Eq.* 111, *Vesp.* 851.

822 μεγαριεῖς.] Cf. *μηδίξειν*, λα-

κωνίξειν.

823 φαντάζομαι.] *φαντάδομαι* Mein., as being more Doric.

824 ἀγορανόμοι.] He turns to his 'whips.' For the nom. with article used as vocative cf. above, v. 54, οἱ τοξῆται.

τοὺς συκοφάντας οὐ θύραζ' ἐξείρξετε;
τί δὴ μαθὼν φαίνεις ἄνευ θρυαλλίδος;

825

ΣΥΚΟΦΑΚΤΗΣ

οὐ γὰρ φανῶ τοὺς πολεμίους;

ΔΙΚΑΙΟΠΟΛΙΣ

κλάων γε σὺ,

εἰ μὴ ἴτέρωσε συκοφαντήσεις τρέχων.

ΜΕΓΑΡΕΤΣ

οἶον τὸ κακὸν ἐν ταῖς Ἀθάναις τοῦτ' ἔνι.

ΔΙΚΑΙΟΠΟΛΙΣ

θάρρει, Μεγαρίκ'. ἀλλ' ἦς τὰ χοιρίδι' ἀπέδου
τιμῆς, λαβὲ ταυτὶ τὰ σκόροδα καὶ τοὺς ἄλας,
καὶ χαῖρε πόλλ'.

830

ΜΕΓΑΡΕΤΣ

ἀλλ' ἄμιν οὐκ ἐπιχώριον.

ΔΙΚΑΙΟΠΟΛΙΣ

πολυπραγμοσύνη νυν ἐς κεφαλὴν τρέποιτ' ἐμοί.

ΜΕΓΑΡΕΤΣ

ὦ χοιρίδια, πειρήσθε κἄνις τῷ πατρὸς

826 τί δὴ μαθὼν φαίνεις.] 'Who taught you, pray, to shew light without a wick?' φαίνειν, 'to shew light,' or 'to bring to light' = 'to inform against.' Did informing seem to Dicæopolis a *wicked* action? There is surely no need to read with Meineke and others, against the weight of MS. authority, παθῶν for μαθῶν. L. and S. give correctly the difference: τί μαθῶν... 'How did you learn to?... what taught, induced you?' See other passages in our author where it occurs: *Nub.* 402, 1506; *Lysistr.* 599; *Vesp.* 251; *Plut.* 908: and for τί παθῶν, *Ach.* 912, *Nub.* 340. It is sometimes doubtful from the MS. authority which to prefer, as either will sometimes suit. *Nub.* 340 shews well the force of τί παθῶν; τί παθοῦσαι (νεφέλαι) θνηταῖς εἴξασι γύναιξιν; 'what has come to the clouds to make them like mortal

women?'

830 χοιρίδι' ἀπέδου.] Elmsley objects that 'a trisyllable with the two first syllables short does not end an iambic verse except a monosyllable precede it, as ἐν ἀγορᾷ above v. 533, ὁ Παφλαγῶν, *Eq.* 136, &c.'

832 καὶ χαῖρε πόλλ'.] 'And a hearty fare-well to you M. But to fare well isn't our folk's way.'

833 πολυπραγμοσύνη νυν, κ.τ.λ.] 'Then may my meddlesome words fall back on my own head,' i. e. 'if you can't take the wish, I will.' This was a form of taking to yourself an ill-omened wish hastily uttered. ἐς κεφαλὴν σοί (*Pac.* 1063) expresses the contrary; the turning off your foe's bad wish for you on himself. Some editors read (with many MSS.) πολυπραγμοσύνης, as an exclamation: 'O my meddlesome (hasty) tongue! may it, &c.'

παίειν ἐφ' ἀλλ' τὰν μᾶδδαν, αἶ κά τις διδῶ.

835

ΧΟΡΟΣ

εὐδαιμονεῖ γ' ἄνθρωπος. οὐκ ἤκουσας οἱ προβαίνει
τὸ πρᾶγμα τοῦ βουλευμάτος; καρπώσεται γὰρ ἀνήρ
ἐν τὰγορᾷ καθήμενος·

κᾶν εἰσὶν τις Κτησίας,
ἢ συκοφάντης ἄλλος, οἰ-
μῶζων καθεδεῖται·

840

οὐδ' ἄλλος ἀνθρώπων ὑποψωνῶν σε πημανεῖ τι
οὐδ' ὥστιεὶ Κλεωνύμῳ·

χλαῖναν δ' ἔχων φανήν διει·
κού ξυντυχῶν σ' Ὑπέρβολος
δικῶν ἀναπλήσει·

845

οὐδ' ἐντυχῶν ἐν τὰγορᾷ πρόσεισί σοι βαδίζων
Κρατῖνος αὖ κεκαρμένος μοιχὸν μιᾷ μαχαίρα,
ὁ περιπόνηρος Ἀρτέμων,

850

835 *παίειν*.] We need not with Elmsley suppose this a distinct word from *παίειν* to strike, a word akin to *πασάμην* (found in Homer) and Lat. *pasco*. Cf. *Pac.* 25, *ἐρείδει*. Thus 'to strike (with the jaws)' might be used in comedy for 'to eat greedily, to pitch into.'

ἐφ' ἀλλ'.] Cf. *Eq.* 707, *ἐπὶ τῷ φά-γοις ἤδιστ' ἀν;* *ἐπὶ βαλαντίῳ;*

839. Of Ctesias we know nothing. For Cleonymus see above, v. 88. Hyperbolus is a frequent butt of Aristophanes. This Cratinus, some think, was not the comic poet, but a lyric poet of no note. The former appears to have been somewhat a loose liver (cf. *Eq.* 400), but hardly of the fop order.

842 *ὑποψωνῶν*] 'buying the delicacies from under your nose,' and so depriving you of them. As Dicæopolis was sole buyer, none could spoil his market. Cf. *Pac.* 1006—1011 for a scene in the market where some gourmands are described as buying up the eels &c., and one unhappy buyer comes too late.

849 *αδ*.] So Meineke for vulg.

ἀεί. εὔ, Müller. *ἀποκεκαρμένος*, Reising, Holden.

κεκαρμένος μοιχόν.] The chief tonsures we read of are *κῆπος*, *περιτρόχαλα*, *σκόφιον*. What the *κῆπος* was is not quite plain. Hesychius says it was effected by razor (*μιᾷ μαχαίρα*), not by scissors, and was used by the Persians. The Scholiast on *Av.* 806 says, *ὁ δὲ κῆπος πρὸ μετώπου κεκοσμήσθαι*. Probably it was an ornamental and foppish way of cutting the hair, and held a mark of effeminacy: and *μοιχόν* here is put by surprise for it.

850 *ὁ περιπόνηρος Ἀρτέμων*.] One Artemon was a contemporary of Aristides, and an effeminate profligate, carried about on a litter. Another a maker of war engines, employed by Pericles, and lame, so that he was carried about to sieges. Hence *περιφόρητος Ἀρτέμων* passed into a proverb for (as some say) a helpless and lazy man; and *περιπόνηρος* is said to be put by surprise for this. But as Anacreon, quoted by Athenæus, speaks of the first Artemon as *πονηρὸς*, there seems no need to refer

ὁ ταχὺς ἄγαν τὴν μουσικὴν,
 ὄζων κακὸν τῶν μασχαλῶν
 πατρὸς τραγασαίου
 οὐδ' αὖθις αὖ σε σκώφεται Παύσων ὁ παμπόνηρος,
 Λυσίστρατός τ' ἐν τὰγοροῦ, Χολαργέων ὄνειδος, 855
 ὁ περιалуργὸς τοῖς κακοῖς,
 ῥιγῶν τε καὶ πεινῶν ἀεὶ
 πλεῖν ἢ τριάκουθ' ἡμέρας
 τῶν μηνὸς ἐκάστου.

ΒΟΙΩΤΟΣ

ἴττω Ἑρακλῆς, ἔκαμόν γα τὰν τύλαν κακῶς. 860
 κατάθου τὴν τὰν γλάχων' ἀτρέμας, Ἴσμηνία
 ὑμέσ δ', ὅσοι Θείβαθεν αὐληταὶ πάρα,
 τοῖς ὀστίνουσι φυσηῖτε τὸν πρωκτὸν κυνός.

ΔΙΚΑΙΟΠΟΙΣ

παῦ' ἐς κόρακας. οἱ σφῆκες οὐκ ἀπὸ τῶν θυρῶν;
 πόθεν προσέπτανθ' οἱ κακῶς ἀπολούμενοι 865
 ἐπὶ τὴν θύραν μοι Χαιριδῆς βομβαῦλιοι;

to περιφόρητος at all. Aristophanes simply calls Cratinus 'a right rascal-ly Artemon.'

852 ὄζων... μασχαλῶν πατρὸς.] For the construction cf. *Vesp.* 1059, *Pac.* 529.

853 τραγασαίου.] Another pun on Tragasæ and τράγος. ὡς δυσώδη διαβάλλει αὐτόν. Schol. Cf. *Pac.* 814, and Persius' 'gente hircosa centurionum.'

854 Παύσων.] A caricaturist. Πολύγνωτος μὲν κρείττους, Παύσων δὲ χείρους, Διονύσιος δὲ ὁμοίους εἰκόσζε, Aristot. *Poet.* II. 2. His art did not feed him well. Cf. *Thest.* 949.

855 Λυσίστρατος.] Called ὁ σκωπτόλης, *Vesp.* 787: cf. *Eq.* 1266, where the knights decline to be hard on the poor beggar. The Scholiast says he was called χηναλώπηξ, a queer combination, rather reminding one of Philostratus called κυναλώπηξ in *Eq.* 1069.

Χολαργέων.] A demus of the

Acamantian tribe. Schol.

860 τύλαν.] The Scholiast interprets this word of the actual shoulder callous by carrying burdens: others of a porter's knot. See v. 954, ὑπόκυπτε τὰν τύλαν, which supports the latter view.

861 γλάχων'] Att. βλήχων. Compare γλέφαρον for βλέφαρον.

863. ὀστίνουσι.] sc. αὐλοῖς. The bag of their bag-pipes was of dog-skin. But there is a supposed allusion to a proverb ἐς κυνὸς πυγῆν ὄραν. Cf. *Ecc.* 255.

864 οἱ σφῆκες.] We talk rather of the 'droning' of bag-pipes.

866 Χαιριδῆς.] 'Brats of Chæris,' for whom see above, v. 16. With the form compare ἀλωπεκιδεύς (*Pac.* 1067), περιστεριδεύς.

βομβαῦλιοι.] 'Bumble-pipers,' a sort of cross between βομβύλιος, a bumble-bee, and ἀσκαύλης, a bag-piper.

ΒΟΙΩΤΟΣ

νεί τὸν Ἴολαον, ἐπιχαρίττως γ', ὦ ξένε·
 Θείβαθι γὰρ φυσᾶντες ἐξόπισθέ μου
 τᾶνθεια τᾶς γλάχωνος ἀπέκιξαν χαμαί.
 ἀλλ' εἴ τι βούλει, πρίασο, τῶν ἐγὼ φέρω,
 τῶν ὄρταλίχων ἢ τῶν τετραπτερυλλίδων. 870

ΔΙΚΑΙΟΠΟΛΙΣ

ὦ χαῖρε, κολλικοφάγε Βοιωτίδιον.
 τί φέρεις;

ΒΟΙΩΤΟΣ

ὅσ' ἐστὶν ἀγαθὰ Βοιωτοῖς ἀπλῶς,
 ὀρίγανον, γλαχὼ, ψιάθως, θρυαλλίδας,
 νάσσας, κολοιῶς, ἀτταγᾶς, φαλαρίδας, 875

867 Ἴολαον.] Hercules' friend, and so a natural hero for a Bœotian to swear by.

ἐπιχαρίττως γ', ὦ ξένε.] Supply ἀπόλουτ' ἄν, 'They may perish with my hearty consent.' ἐπιχαρίττως = ἐπιχαρίστως. Meineke reads ἐπεχαρίξα μὴ ξένε, 'You have pleased me.' ἐπεχαρίξα = ἐπεχαρίξω, ἐπεχαρίσω. But in his *Vindiciæ* he returns to the text above. And the Scholiast explains it κεχαριτωμένως καὶ καχαρισμένως ἡμῖν ἀπόλουτ' ἄν. Cf. below v. 884.

869 ἀπέκιξαν.] ἀπέβαλον, Schol. ἀποπεσεῖν ἐποίησαν, Hesych. ἐκίξα is said by L. and S. s v. κίω, to = ἦνεγκα, with a reference to *Anth. P.* 15. 27.

871 ὄρταλίχων.] The Bœotians called cocks chickens, says the Scholiast. There is a fragment of Strattides in Athenæus (Mein. *Com. Fr.* II. 781) to this effect. ξυνίετ' οὐδὲν πᾶσα Θηβαίων πόλις—οἰ—ὄνομάζετε, τὸν ἀλεκτρυόνα δ' ὄρταλιχον.

τετραπτερυλλίδων.] Elmsley will have this to mean simply 'quadrupeds.' It can hardly be supposed that the Bœotians deliberately called legs wings. Rather it is put by sur-

prise for τετραπόδων, 'quadrupens' for 'quadrupeds,' and may perhaps include his strange birds, and insects or locusts (as the Scholiast says) if he had any, though he does not mention them in his list.

872 κολλικοφάγε.] The Bœotians were good trenchermen; their hero, Hercules, specially so. Cf. *Ran.* 550 sqq.

873 ὅσ' ἐστὶν κ.τ.λ.] Compare the list of Bœotian good things in *Pac.* 1004.

875 ἀτταγᾶς.] This bird was of mottled feathers, and fond of the water (*Ar. Av.* 249); of the colour of the snipe (ἀσκαλώπας or σκολόπαξ, *Aristot. H. A.* IX. 26). These data do not quite determine it. L. and S. give 'snipe or woodcock,' saying it was long-billed, but Aristotle, to whom they refer, only says there that the ἀσκαλώπας was so. Pliny (X. 48) says that it was 'vocalis alias, captus obmutescens.' The haunts from which, with others of its feather, it is summoned (*Av.* 249) do not suggest naturally the woodcock, but rather that it is some one of the sandpiper kind, as is τρόχιλος. φαλαρίδας.] 'Bald-coots.' Cf.

τροχίλως, κολύμβως.

ΔΙΚΑΙΟΠΟΛΙΣ

ὡσπερὶ χειμῶν ἄρα
ὄρνιθίας ἐς τὴν ἀγορὰν ἐλήλυθας.

ΒΟΙΩΤΟΣ

καὶ μὰν φέρω χᾶνας, λαγῶς, ἀλώπεκας,
σκάλοπας, ἐχίνως, αἰελούρως, πικτίδας,
ἰκτίδας, ἐνύδριας, ἐγγέλεις Κωπαΐδας.

880

ΔΙΚΑΙΟΠΟΛΙΣ

ὦ τερπνότατον σὺ τέμαχος ἀνθρώποις φέρων,
δός μοι προσειπεῖν, εἰ φέρεις τὰς ἐγγέλεις.

ΒΟΙΩΤΟΣ

πρέσβειρα πευτήκοντα Κωπάδων κορᾶν,
ἔκβαθι τῷδε κήπιχαρίττα τῷ ξένῳ.

ΔΙΚΑΙΟΠΟΛΙΣ

ὦ φιλάτῃ σὺ καὶ πάλαι ποθουμένη,
ἦλθες ποθεινὴ μὲν τρυγῶδικοῖς χοροῖς,

885

Theocr. v. 103, VIII. 27, for the adj. φαλαρός, and Buttmann, *Lexil.* on φάλος, &c.

877 ὄρνιθίας.] μετὰ τὰς χειμερινὰς τροπὰς πνεοῦσιν οἱ ὄρνιθιαί, Aristot. *Meteor.* II. 5. 10. οἱ δὲ ὄρνιθιαὶ καλούμενοι ἑαρινοὶ τινες ὄντες ἀνεμοὶ βορέαι εἰσὶ τῷ γένει. Aristot. *Mund.* IV. 15. Plainly it is 'the wintry wind that brings the passage-birds;' not 'that kills the bird,' as one Scholiast says. Symmachus notes that such birds as the Bœotian brought come in winter: this is true enough; and our markets in a hard winter often illustrate the fact.

879 αἰελούρως, κ.τ.λ.] A curious arrangement of animals, 'cats, beavers, weasels, otters.' One might suggest a transposition of πικτίδας and ἰκτίδας. But our Bœotian was perhaps not careful of the order in which he cried the contents of his game-bag.

880 ἰκτίδας, ἐνύδριας.] So Elmsley and Meineke for vulg. ἐνύδρους.

883 πρέσβειρα π. κ. κ.] δέσπονα πευτήκοντα Νηρήδων κορᾶν. Æsch. *Art. Jud.* (Dind. *Fr.* 164).

884 τῷδε.] Meineke reads τείδε = τῆδε, 'Come out this way, here.'

κήπιχαρίττα.] Said to be Bœotian for ἐπιχαρίζον: but this would be a curious dialectic variation. The sound *ou* from *eo* would not have a variation *ā*. In the genitive of the first declension we have both *ou* and *ā*, but this is from an original *ao* by prominence given to the first vowel of the double sound; comp. also the gen. plur. *-ān* from *-āων*. The Scholiast takes ἐπιχαρίττα (n. pl.) as an adverb, repeating ἔκβαθι with it: 'Come out, and (do so) in a way to please.' See ἐπιχαρίττως above (v. 867). ἐπιχαρίτται = ἐπιχαρίσαι, 1st aor. imperat. Mein.

φίλη δὲ Μορύχῳ. δμῶδες, ἐξενέγκατε
 τὴν ἐσχάραν μοι δεῦρο καὶ τὴν ῥιπίδα
 σκέψασθε, παῖδες, τὴν ἀρίστην ἐγγχελυν,
 ἤκουσαν ἔκτῳ μόλις ἔτει ποθουμένην
 προσείπατ' αὐτήν, ὦ τέκν'· ἄνθρακας δ' ἐγὼ
 ὑμῖν παρέξω τῆσδε τῆς ξένης χάριν.
 ἀλλ' ἔκφερ' αὐτήν· μηδὲ γὰρ θανῶν ποτε
 σοῦ χωρὶς εἶην ἐντετευτλανωμένης.

890

ΒΟΙΩΤΟΣ

ἐμοὶ δὲ τιμὰ τᾶσδε πᾶ γενήσεται;

895

ΔΙΚΑΙΟΠΟΛΙΣ

ἀγορᾶς τέλος ταύτην γέ που δώσεις ἐμοί·
 ἀλλ' εἴ τι πωλεῖς τῶνδε τῶν ἄλλων, λέγε.

ΒΟΙΩΤΟΣ

ἰώγα ταῦτα πάντα.

ΔΙΚΑΙΟΠΟΛΙΣ

φέρε, πόσου λέγεις;
 ἢ φορτί' ἕτερ' ἐνθένδ' ἐκεῖσ' ἄξεις ἰών;

ΒΟΙΩΤΟΣ

ὅ τι γ' ἔστ' Ἀθάναις, ἐν Βοιωτοῖσιν δὲ μή.

900

ΔΙΚΑΙΟΠΟΛΙΣ

ἀφύας ἄρ' ἄξεις πριάμενος Φαληρικὰς
 ἢ κέραμον.

887 Μορύχῳ.] A glutton. Cf. *Pac.* 1008, where he is spoken of in connexion with these same Copaic eels. Morychus, Teleas, and Glaucetes are together buying eels in the market at *Pac.* 1006.

890 ἔκτῳ ἔτει.] Cf. v. 266.

893 ἔκφερ' αὐτήν.] This, the reading of the Ravenna MS., seems preferable (as Müller says) to εἰσφερ'. For why should the eel be taken in when the brazier was to be brought

out? A confusion of *eis* and *ek* would be easy whether in uncial or cursive manuscript.

894 ἐντ.] Cf. *Pac.* 1014, where the same way of cooking eels is mentioned.

896 τέλος.] 'toll, due.' ἔθος ἦν τοῦς ἐν τῇ ἀγορᾷ πιπράσκοντας τέλους διδῶναι τοῖς λογισταῖς. Schol.

901. For Phaleric anchovies, cf. *Av.* 76.

ΒΟΙΩΤΟΣ

ἀφύας ἢ κέραμον; ἀλλ' ἐντ' ἐκεῖ·
ἀλλ' ὅ τι παρ' ἀμῖν μή ἔστι, τᾶδε δ' αὖ πολὺ.

ΔΙΚΑΙΟΠΟΔΙΣ

ἐγὼ δα τοῖνυν· συκοφάντην ἔξαγε
ὥσπερ κέραμον ἐνδησάμενος.

ΒΟΙΩΤΟΣ

νεὶ τῶ σιῶ,
λάβοιμι μέντ' ἀν κέρδος ἀγαγὼν καὶ πολὺ,
ἄπερ πίθακον ἀλιτρίας πολλὰς πλέων.

905

ΔΙΚΑΙΟΠΟΔΙΣ

καὶ μὴν ὁδὶ Νίκαρχος ἔρχεται φανῶν·

ΒΟΙΩΤΟΣ

μικκός γα μάκος οὔτος.

ΔΙΚΑΙΟΠΟΔΙΣ

ἀλλ' ἅπαν κακόν.

ΝΙΚΑΡΧΟΣ

ταυτὶ τίνος τὰ φορτί' ἔστι;

ΒΟΙΩΤΟΣ

τῶδ' ἐμὰ

Θεῖβαθεν, ἴττω Δεὺς.

910

ΝΙΚΑΡΧΟΣ

ἐγὼ τοῖνυν ὁδὶ

905 νεὶ τῶ σιῶ.] Meineke, Ahrens and others alter σιῶ to θιῶ. They may have good grounds for thinking that more correct Bœotian, but we are hardly warranted in going against the MSS. to make that or similar changes. Aristophanes may have been content with a mild Bœotian dialect short of the whole Bœotian hog: or may have supposed his Bœotian to moderate his provincialisms in the Attic market. σιῶ for θιῶ

is however properly Laconian. The substitution (by those unable to pronounce θ) of a sibilant for the aspirated dental may be illustrated by many German words beginning with z (=ts), where, according to Grimm's law, the aspirate should have place, e.g. zehn, zwei (Latin and English cognates *denus*, ten, *duo*, two).

910 τῶδ' .] = τοῦδε: cf. v. 731. ἴττω Δεὺς = ἴστω Ζεὺς.

φαίνω πολέμια ταῦτα.

ΒΟΙΩΤΟΣ

τί δὲ κακὸν παθῶν

ὄρναπετίοισι πόλεμον ἦρα καὶ μάχαν;

ΝΙΚΑΡΧΟΣ

καὶ σέ γε φανῶ πρὸς τοῖσδε.

ΒΟΙΩΤΟΣ

τί ἀδικειμένος;

ΝΙΚΑΡΧΟΣ

ἐγὼ φράσω σοι τῶν περιστώτων χάριν.

ἐκ τῶν πολεμίων γ' εἰσάγεις θρυαλλίδα.

915

ΔΙΚΑΙΟΠΟΛΙΣ

ἔπειτα φαίνεις δῆτα διὰ θρυαλλίδα;

ΝΙΚΑΡΧΟΣ

αὕτη γὰρ ἐμπρήσειεν ἂν τὸ νεώριον.

ΔΙΚΑΙΟΠΟΛΙΣ

νεώριον θρυαλλίς; οἴμοι, τίνι τρόπῳ;

ΝΙΚΑΡΧΟΣ

ἐνθεὶς ἂν ἐς τίφην ἀνήρ Βοιωτίος

920

912 ταῦτα. τί δὲ κακὸν παθῶν.] So Bentley, Hermann, and Meineke. The MSS. give *τί δαί*. Elmsley and Dindorf throw out *κακόν*. But *κακόν* gives a liveliness to the question: 'and what mischief ails you that,' &c., or 'what the deuce ails you?'

913 ἦρα.] *ἠράμην, ἦρασο, ἦραο, ἦρα* or *ἦρω*. See note on v. 884.

917 διὰ θρυαλλίδα.] *θρυαλλίδας* MSS., *καὶ θρυαλλίδα* Elmsley, Dindorf. The pun is something like that in v. 826, 'You give light because of a wick,' or 'you inform against me for a wick's sake.'

919 οἴμοι.] 'indignantis' says Elmsley, as in *Eg.* 183, *οἴμοι τί ποτ' ἔσθ' ὅτι σταντὸν οὐ φῆς ἄξιον*; It rather

seems to express surprize and sudden apprehension in both places: 'bless us and save us! pray how?'

920 τίφην.] The Scholiast explains *τίφην* here as = *σίλφη*, a kind of beetle: but on *Pac.* 143 *Ναξιουργῆς κάνθαρος* is explained of a kind of boat, and *σίλφη* is also said to be used in this sense. Suidas too gives *σίλφη* as 'a boat.' Others take *τίφην* to be a kind of straw, referring to Pliny (*N.H.* XVIII. 20, 4). A wick could hardly be 'put in' a beetle; and a boat seems too big a thing for the occasion, unless (as Müller does) we understand a toy-boat. A wick stuck in a straw and sent floating down the conduit seems best to suit

ἄψας ἂν ἐσπέμφειεν ἐς τὸ νεώριον
δι' ὕδρορροάς, βορέαν ἐπιτηρήσας μέγαν.
κεῖπερ λάβοιτο τῶν νεῶν τὸ πῦρ ἅπαξ,
σελαγοῖντ' ἄν.

ΔΙΚΑΙΟΠΟΛΙΣ

αἱ νῆς, ὦ κάκιστ' ἀπολούμενε,
σελαγοῖντ' ἂν ὑπὸ τίφης τε καὶ θρυαλλίδος;

925

ΝΙΚΑΡΧΟΣ

μαρτύρομαι.

ΔΙΚΑΙΟΠΟΛΙΣ

ξυλλάμβαν' αὐτοῦ τὸ στόμα·
δός μοι φορυτὸν, ἵν' αὐτὸν ἐνδήσας φέρω.
[ὥσπερ κέραμον ἵνα μὴ καταγῆ φορούμενος]

ΝΙΚΑΡΧΟΣ

ἐνδησον, ὦ βέλτιστε, τῷ
ξένῳ καλῶς τὴν ἐμπολὴν
οὕτως ὅπως
ἂν μὴ φέρων κατὰξῃ.

930

ΔΙΚΑΙΟΠΟΛΙΣ

ἐμοὶ μελήσει ταῦτ', ἐπεὶ
τοὶ καὶ ψοφεῖ λάλον τι καὶ

the passage. The means are of course purposely absurd and inadequate to the end, but the wick is in some way to be wafted as a fire ship among the Athenian shipping.

922 ὕδρορροάς.] Cf. note on *Vesp.* 126, whence 'water-pipes' appears to be the meaning of the word. These would probably be along the roofs of the ship-sheds: and something small, to be carried along them with the rain water, is meant by τίφη.

924 αἱ νῆς.] This is as near the MSS., *ai nhes* and *ai nhes*, as Dindorf's *eúthys*. Fritzsche proposed this distribution of persons and reading: Meineke approves of it in his note.

926 μαρτύρομαι.] Nicarchus is being packed up. Cf. *Pac.* 1119, where the priest, when beaten, says, 'I protest.'

928 δός μοι...φέρω.] As it is plain from vv. 929, 932, 952, that Dicæopolis tied up the sycophant, this line cannot be given (as Bothe would give it) to the Bœotian. *ἐνδήσω φέρειν*, Elmsl., but none of the proposed alterations are satisfactory. The text may perhaps stand with the meaning 'that I may tie him up and give him (to the Bœotian).'

929. Meineke omits this line: and Dobree and Bothe think it a clumsy make-up from vv. 905 and 931.

cracked
πυρροραγές

κἄλλως θεοῖσιν ἐχθρόν.

ΧΟΡΟΣ

τί χρήσεται ποτ' αὐτῶ;

935

ΔΙΚΑΙΟΠΟΛΙΣ

πάγχρηστον ἄγγος ἔσται,
κρατῆρ κακῶν, τριπτῆρ δικῶν,
φαίνειν ὑπευθύνους λυχνου-
χος, καὶ κύλιξ
τὰ πράγματ' ἐγκυκᾶσθαι.

ΧΟΡΟΣ

πῶς δ' ἂν πεποιθοίη τις ἀγ-
γείῳ τοιούτῳ χρώμενος
κατ' οἰκίαν
τοσόνδ' αἰὲ ψοφοῦντι;

940

ΔΙΚΑΙΟΠΟΛΙΣ

ἰσχυρόν ἐστιν, ὦγάθ', ὥστ'
οὐκ ἂν καταγείη ποτ', εἴ-
περ ἐκ ποδῶν
κάτω κᾶρα κρέμαιτο.

945

ΧΟΡΟΣ

ἤδη καλῶς ἔχει σοι.

ΒΟΙΩΤΟΣ

μέλλω γέ τοι θερίδδεν.

ΧΟΡΟΣ

ἀλλ', ὦ ξένων βέλτιστε, καὶ

937 κρατῆρ κακῶν.] Cf. Pind. *Ol.* VI. 155, γλυκὺς κρατῆρ ἀγαφθέγκτων αἰοιδῶν. τριπτῆρ must surely be 'a mortar' here, not 'a pestle,' as L. and S. give it. For both κρατῆρ and τριπτῆρ should be a kind of ἄγγος: one 'to mix in,' the other 'to pound in.'

945 καταγείη.] The ἄ in this word does not suit the metre. κατεαγολή,

Cobet; καταξείας, Müller.

948 ἀλλ', ὦ ξένων κ.τ.λ.] The reading here is uncertain. The MSS. have συνθέριζε καὶ τοῦτον λαβῶν. As the four lines should probably correspond to the other sets of four, some editors omit συνθέριζε. Meineke in his note proposes νῦν θέριζε but keeps καὶ τοῦτον λαβῶν.

τοῦτον λαβὼν πρόσβαλλ' ὅποι
βούλει φέρων
πρὸς πάντα συκοφάντην.

950

ΔΙΚΑΙΟΠΟΛΙΣ

μόλις γ' ἐνέδησα τὸν κακῶς ἀπολούμενον.
αἴρου λαβὼν τὸν κέραμον, ὦ Βοιώτιε.

ΒΟΙΩΤΟΣ

ὑπόκυπτε τὰν τύλαν ἰὼν, Ἴσμῆνιχε.

ΔΙΚΑΙΟΠΟΛΙΣ

χῶπως κατοίσεις αὐτὸν εὐλαβούμενος.
πάντως μὲν οἴσεις οὐδὲν ὑγιές, ἀλλ' ὅμως
κὰν τοῦτο κερδάνης ἄγων τὸ φορτίον.
εὐδαιμονήσεις συκοφαντῶν γ' οὔνεκα.

955

ΘΕΡΑΠΩΝ ΛΑΜΑΧΟΥ

Δικαιόπολι.

ΔΙΚΑΙΟΠΟΛΙΣ

τί ἔστι; τί με βωστρεῖς;

ΘΕΡΑΠΩΝ

ὅ τι;

ἐκέλευε Λάμαχος σε ταυτησὶ δραχμῆς
εἰς τοὺς Χόας αὐτῷ μεταδοῦναι τῶν κιχλῶν, *Chirides*

960

949 πρόσβαλλ' ὅποι β.] 'Take and apply your sycophant to what you will.' He was something like Juvenal's 'Græculus esuriens.'

954 τύλαν.] See above on v. 860. A man could hardly be said to 'stoop under' his shoulder.

Ἴσμῆνιχε.] Ismenichus was Ismenias at v. 861. The form -ιχος is a Doric diminutive. Meineke would now at v. 731, read κῶριχ' ἀθλιου π., i.e. κῶριχα ἀ. π., comparing ἔσσιχόν ἐστι τὸ τύμμα of Theocritus.

956 πάντως...ἀλλ' ὅμως.] 'You will in any case (take what care you will) bear but a rotten burden, yet for all that (be careful with it).'

That this is the right way of supplying the ellipse with ὅμως is plain, if we compare vv. 402, 408 of this play, and Eur. *Hecub.* 842, πιθοῦ, παράσχος χεῖρα τῇ πρεσβύτιδι τιμωρὸν, εἰ καὶ μηδὲν ἐστίν, ἀλλ' ὅμως.

957 κὰν τοῦτο κ.τ.λ.] 'And if you make a good thing of carrying this piece of goods, you will be all right as far as sycophants go,' for you may come back and get plenty more here.

961 Χόας.] The final -ας must be long here. Therefore some would read χῶας from χῶεύς. But the form for the festival of the pitchers seems to have been χῶες, χῶών, χῶουσι, χῶας.

τριῶν δραχμῶν δ' ἐκέλευε Κωπᾶδ' ἔγγελλυ

ΔΙΚΑΙΟΠΟΛΙΣ

ὁ ποῖος οὔτος Λάμαχος τὴν ἔγγελλυ;

ΘΕΡΑΠΩΝ

ὁ δεινός, ὁ ταλαύρινος, ὃς τὴν Γοργόνα
πάλλει, κραδαίνων τρεῖς κατασκίους λόφους.

965

brandishing

ΔΙΚΑΙΟΠΟΛΙΣ

οὐκ ἂν μὰ Δί', εἰ δοίῃ γέ μοι τὴν ἀσπίδα·
ἀλλ' ἐπὶ ταρίχει τοὺς λόφους κραδαινέτω·
ἦν δ' ἀπολιγαίνῃ, τοὺς ἀγορανόμους καλῶ.
ἐγὼ δ' ἐμαυτῷ τόδε λαβὼν τὸ φορτίον
εἴσειμ' ὑπαὶ πτερυγῶν κιχλᾶν καὶ κοψίχων.

970

Κοψίχων

ΧΟΡΟΣ

εἶδες ᾧ εἶδες ᾧ πᾶσα πόλι τὸν φρόνιμον ἄνδρα, τὸν ὑπέρ-
σοφον,

οἷ ἔχει σπείσάμενος ἐμπορικὰ χρήματα διεμπολᾶν,
ᾧν τὰ μὲν ἐν οἰκίᾳ χρήσιμα, τὰ δ' αὖ πρέπει χλιαρὰ
κατεσθίειν.

*χλιαρὰ
κωπῶν*

αὐτόματα πάντ' ἀγαθὰ τῷδ' γε πορίζεται.
οὐδέποτ' ἐγὼ πόλεμον οἴκαδ' ὑποδέξομαι,
οὐδὲ παρ' ἐμοί ποτε τὸν Ἀρμόδιον ἄσεται
ξυγκατακλινεῖς, ὅτι παροίνιος ἀνὴρ ἔφυ,

980

Cf. v. 1211. The other passages do not fix the quantity. The 'Pitchers' was a day of the Lenæan festival.

964 ὁ δεινός κ.τ.λ.] These are epithets of War in *Pac.* 241.

967 ἐπὶ ταρίχει τ. λ. κ.] 'Let him e'en wag his plumes over salt-fish.' For the use of ἐπὶ of an accompanying relish cf. above, v. 835. κραδαίνετω is probably put by way of surprise for φαγέτω, as Holden notes.

968 ἀπολιγαίνῃ.] θορυβῆ ἢ ὀξέως βοᾷ. Schol.

969 τόδε τὸ φορτίον.] The Boeotian's whole lot: cf. v. 898.

970 ὑπαὶ πτερυγῶν κιχλᾶν.] The

Scholias says (and the dialectic forms suggest) that this is a fragment or allusion to some well-known song. ὑπαὶ, 'beneath, veiled under:' the quantity of birds brought by the Boeotian might well make Dicæopolis look so.

975 ἐν οἰκίᾳ χρήσιμα.] The mats and wicks would be this. Cf. v. 874.

980 τὸν Ἀρμόδιον.] The well-known song beginning ἐν μύρτου κλαδί τὸ ξίφος φορήσω, κ.τ.λ. Cf. *Vesp.* 1225, *Eq.* 786, and *Thuc.* vi. 54 sqq. for his version of the story.

981 παροίνιος.] Elmsley and Meineke read παρωικὸς, the super-

ὅστις ἐπὶ πάντ' ἀγάθ' ἔχοντας ἐπικωμάσας,
 εἰργάσατο πάντα κακὰ κἀνέτρεπε κἀξέχει,
 κἀμάχετο, καὶ προσέτι πολλὰ προκαλουμένου,
 πῖνε, κατάκεισο, λαβὲ τήνδε φιλοτησίαν, 985
 τὰς χάρακας ἦπτε πολὺ μᾶλλον ἔτι τῷ πυρὶ,
 ἐξέχει θ' ἡμῶν βία τὸν οἶνον ἐκ τῶν ἀμπέλων.
 * * * * ταί τ' ἐπὶ τὸ δεῖπνον ἅμα καὶ μεγάλα δὴ φρονεῖ. 988
 τοῦ βίου δ' ἐξέβαλε δεῦγμα τάδε τὰ πτερὰ πρὸ τῶν
 θυρῶν. (986)

ὦ Κύπριδι τῇ καλῇ καὶ Χάρισι ταῖς φίλαις ξύντροφε
 Διαλλαγῇ,
 ὡς καλὸν ἔχουσα τὸ πρόσωπον ἄρ' ἐλάνθανες. 990
 πῶς ἂν ἐμὲ καὶ σέ τις Ἔρως ξυναγάγοι λαβῶν,
 ὥσπερ ὁ γεγραμμένος, ἔχων στέφανον ἀνθέμων;
 ἢ πάνυ γερόντιον ἴσως νενόμικας με σύ;
 ἀλλὰ σε λαβῶν τρία δοκῶ γ' ἂν ἔτι προσβαλεῖν
 πρῶτα μὲν ἂν ἀμπελίδος ὄρχον ἐλάσαι μακρὸν, 995
 εἶτα παρὰ τόνδε νέα μοσχίδια συκιδων,

lative of which is found in *Vesp.* 1300. Applied to a person the form in -κός may be preferable (see L. and S.); but a change against the MSS. is hardly warranted.

985 φιλοτησίαν.] Sc. κύλικα, 'cup o' kindness.'

988. The sense of the words here lost must (as shewn by the Scholiast's note and expression σπουδάζει) have been about this, 'See how he hastens.' The amount should balance εἶδες ὦ εἶδες ὦ. The -ται may have been the termination of a verb. οὔτοι δ' ἐπτόηται Meineke in *Vind.* Herwerden finds in the Rav. MS. ἐπτέρωται. 'Quod mirum est Bekkeri oculos fugisse,' says Meineke. Any way οὔτοι δ' ἐπτέρωται τ' ἐπὶ τὸ δ. is a good supplement. Cf. *Av.* 1444, ὁ δέ τις τὸν αὐτοῦ φησιν ἐπὶ τραγωδίᾳ ἀνεπερωσθαι καὶ πεποτῆσθαι τὰς φρένας. Σ. λόγοισι τὰρα καὶ πτεροῦνται; Π. φήμ' ἐγώ. The meaning here will be 'he is all in a flutter for, all eager

for,' a sense which the compound ἀναπτεροῦσθαι bears also in *Av.* 434. Nor is it impossible (if this restoration of our text be correct) that πτερὰ in the next line has some punning reference to this.

989. In proof of his good living within some feathers of the plucked birds were thrown out before the door.

990 ὡς καλὸν... ἄρ' ἐλάνθανες.] Cf. *Eq.* 1170, ὡς μέγαν ἄρ' εἶχες ὦ πότνια, τὸν δάκτυλον. ἄρα is used of a discovery which surprises. The imperfect expresses continuance, 'You were beautiful all along, and we knew it not.'

992 ὁ γεγραμμένος.] A picture by Zeuxis in Aphrodite's temple at Athens of Love crowned with roses.

993 νενόμικας.] 'You have come to think.' Cf. *Eq.* 714, ὡς σφόδρα σὺ τὸν δῆμον σαυτοῦ νενόμικας.

996 μοσχίδια.] Cf. *Hom. Il.* λ. 105 for μόσχος in this sense.

καὶ τὸ τρίτον ἡμερίδος ὄρχον, ὁ γέρον ὀδι,
καὶ περὶ τὸ χωρίον ἐλαδας ἅπαν ἐν κύκλῳ, ^{== ἔκκλησιαι ==}
ὥστ' ἀλείφεσθαι σ' ἀπ' αὐτῶν καμὲ ταῖς νομηγίαις.

ΚΗΡΤΞ

ἀκούετε λεῶ' κατὰ τὰ πάτρια τοὺς χόας 1000
πίνειν ὑπὸ τῆς σάλπιγγος· ὅς δ' ἂν ἐκπύῃ
πρώτιστος, ἀσκὸν Κτησιφῶντος λήψεται.

ΔΙΚΑΙΟΠΟΛΙΣ

ὦ παῖδες, ὦ γυναῖκες, οὐκ ἤκούσατε;
τί δράτε; τοῦ κήρυκος οὐκ ἀκούετε;
ἀναβράττετ', ἐξοπτᾶτε, τρέπετ' ἀφέλκετε 1005
τὰ λαγῶα. ταχέως τοὺς στεφάνους ἀνείρετε.
φέρε τοὺς ὀβελίσκους, ἵν' ἀναπείρω τὰς κίχλας.

ΧΟΡΟΣ

ζηλῶ σε τῆς εὐβουλίας,
μᾶλλον δὲ τῆς εὐωχίας,
ἄνθρωπε, τῆς παρούσης. 1010

ΔΙΚΑΙΟΠΟΛΙΣ

τί δῆτ', ἐπειδὴν τὰς κίχλας
ὀπτωμένας ἴδητε;

ΧΟΡΟΣ

οἶμαί σε καὶ τοῦτ' εὖ λέγειν.

ΔΙΚΑΙΟΠΟΛΙΣ

τὸ πῦρ ὑποσκάλευε.

ΧΟΡΟΣ

ἤκουσας ὡς μαγειρικῶς 1015
κομφῶς τε καὶ δευπηνητικῶς

997 ὄρχον.] ὄρχον, Dind. κλάδον, MSS. There is no objection to the repetition of ὄρχον, as the distinction is only between the ἡμερίς and ἀμπελὶς.

1002 ἀσκὸν Κτησιφῶντος.] A wine-skin was the prize for drinking: but Ctesiphon was a pot-bellied

man, and such appear to have been called ἀσκοί. τούτων οὖν δι' οἰνοφλυγίαν καὶ πάχος τοῦ σώματος ἀσκὸν καλοῦσι πάντες οὐπιχώριοι. Antiph. ap. Ath. Herodotus uses ἀσκόσ, of Marsyas' skin, VII. 26. See also *Eg.* 370, *δερῶ σε θύλακον κλοπῆς.*

αὐτῷ διακονεῖται;

ΓΕΩΡΓΟΣ

οἴμοι τάλας.

ΔΙΚΑΙΟΠΟΛΙΣ

ὦ Ἡράκλεις, τίς οὐτοσί;

ΓΕΩΡΓΟΣ

ἀνὴρ κακοδαίμων.

ΔΙΚΑΙΟΠΟΛΙΣ

κατὰ σεαυτὸν νυν τρέπου

ΓΕΩΡΓΟΣ

ὦ φίλτατε, σπονδαὶ γάρ εἰσι σοὶ μόνῳ,
μέτρησον εἰρήνης τί μοι, κἂν πέντ' ἔτη.

1020

ΔΙΚΑΙΟΠΟΛΙΣ

τί δ' ἔπαθες;

ΓΕΩΡΓΟΣ

ἐπετρίβην ἀπολέσας τὸ βόε

ΔΙΚΑΙΟΠΟΛΙΣ

πόθεν;

ΓΕΩΡΓΟΣ

ἀπὸ Φυλῆς ἔλαβον οἱ Βοιώτιοι.

ΔΙΚΑΙΟΠΟΛΙΣ

ὦ τρισκακοδαίμων, εἶτα λευκὸν ἀμπέχει;

ΓΕΩΡΓΟΣ

καὶ ταῦτα μέντοι νῆ Δί' ὥπερ μ' ἐτρεφέτην

1025

1019 κατὰ σεαυτὸν νυν τρέπου.] 'Then keep to yourself,' do not come to us εὐδαίμονας with your κακοδαίμονια. The line occurs again in *Nub.* 1263. Elmsley compares *As.* 12, οἴμοι. II. σὺ μὲν ὦ τᾶν τὴν ὁδὸν ταύτην ἴθι.

1021 κἂν πέντ' ἔτη.] i. e. καὶ ἐὰν πέντ' ἔτη μόνον μετρήσης.

1022 ἐπετρίβην.] ἀπωλόμην, Schol. 1023 Φυλῆς.] An Attic deme.

1024 εἶτα λ. α.] He ought to have been in mourning. But the Scholiast says that the Phylasians wore white apparel. Even if they did, it would not apparently give more force to the passage.

ἐν πᾶσι βολίοις.

ΔΙΚΑΙΟΠΟΛΙΣ

εἶτα νυνὶ τοῦ δέει;

ΓΕΩΡΓΟΣ

ἀπόλωλα τῶφθαλμῶ δακρύων τῷ βόε.
ἀλλ' εἴ τι κήδει Δερκέτου Φυλασίου,
ὑπάλειψον εἰρήνη με τῶφθαλμῶ ταχῦ.

ΔΙΚΑΙΟΠΟΛΙΣ

ἄλλ', ὦ πονήρ', οὐ δημοσιέων τυγχάνω.

1030

ΓΕΩΡΓΟΣ

ἴθ' ἀντιβολῶ σ', ἣν πως κομίσωμαι τῷ βόε.

ΔΙΚΑΙΟΠΟΛΙΣ

οὐκ ἔστιν, ἀλλὰ κλᾶε πρὸς τοὺς Πιπτάλου,

ΓΕΩΡΓΟΣ

σὺ δ' ἀλλὰ μοι σταλαγμὸν εἰρήνης ἔνα
ἐς τὸν καλαμίσκον ἐνστάλαξον τουτουί.

ΔΙΚΑΙΟΠΟΛΙΣ

οὐδ' ἂν στριβιλικίγξ· ἀλλ' ἀπιὼν οἴμωζέ ποι.

1035

ΓΕΩΡΓΟΣ

οἴμοι κακοδαίμων τοῖν γεωργοῖν βοιδίῳν.

1026 ἐν πᾶσι βολίοις.] By surprise for ἐν π. ἀγαθοῖς; 'in all kind of—muck,' (for 'luck').

1030 δημοσιέων.] 'Parish-doctor.' Cf. Plat. *Gorg.* 455 b.

1031 ἴθ' ἀντιβολῶ σ'.] Generally followed by an imperative expressed: cf. *Nub.* 110, *Pac.* 400. Here it is easily understood.

1032. Pittalus was a well-known doctor, cf. v. 1222, *Vesp.* 1432. Supply μαθητὰς (with the Scholiast) τοὺς.

1034 καλαμίσκον.] τὸν χαλκοῦν ἢ τὸν ἀργυροῦν οἶκον ἔχουσιν οἱ ἱατροί. Schol. But the countrymen may

simply have had a reed to take away his drops in.

1035 στριβιλικίγξ.] From στριβος, 'a thin, weak voice,' and λικίγξ, 'a bird's shrill chirp.' Schol. Meineke proposes στριβιλικίγγ', objecting to the adverb. And lest οὐδέ γρῦ be adduced as analogous, he adds that that too is a substantive. It is hard to say what rule of declension the Greeks would adopt with such a comic word as στριβιλικίγξ. And the ellipse might be understood so as to leave στριβ. a nominative case.

ΧΟΡΟΣ

άνηρ ἐνεύρηκέν τι ταῖς
σπονδαῖσιν ἠδὺν, κοῦκ ἔοι-
κεν οὐδενὶ μεταδώσειν.

ΔΙΚΑΙΟΠΟΛΙΣ

κατάχει σὺ τῆς χορδῆς τὸ μέλι·
τὰς σηπίας στάθενε *fy*

1040

ΧΟΡΟΣ

ἤκουσας ὀρθιασμάτων; *sc. ταῦτα*

ΔΙΚΑΙΟΠΟΛΙΣ

ὄπτᾱτε τὰ γχέλεια.

ΧΟΡΟΣ

ἀποκτενεῖς λιμῶ με καὶ
τοὺς γείτονας κνίσῃ τε καὶ
φωνῇ τοιαῦτα λάσκων. *sc. ταῦτα*

1045

ΔΙΚΑΙΟΠΟΛΙΣ

ὄπτᾱτε ταυτὶ καὶ καλῶς ξανθίζετε.

ΠΑΡΑΝΤΜΦΟΣ

Δικαιόπολι.

ΔΙΚΑΙΟΠΟΛΙΣ

τίς οὔτοσὶ τίς οὔτοσί;

ΠΑΡΑΝΤΜΦΟΣ

ἔπεμφέ τίς σοι νυμφίος ταυτὶ κρέα
ἐκ τῶν γάμων.

ΔΙΚΑΙΟΠΟΛΙΣ

καλῶς γε ποιῶν, ὅστις ἦν.

1050

ΠΑΡΑΝΤΜΦΟΣ

ἐκέλευε δ' ἐγγέαι σε, τῶν κρεῶν χάρην,

1043 τὰ γχέλεια.] Sc. κρέα, a common ellipse: cf. *Eg.* 1192, λά-
γθα.

1048. The paranymph was the bridegroom's companion, also called

πάροχος.

1050 καλῶς γε ποιῶν.] 'And very good of him to do it.' Cf. *Eg.* 1180, καλῶς γ' ἐποίησε τοῦ πέπλου μεμνημένη.

ἔς τὸν ἀλάβαστον κύαθον εἰρήνης ἕνα.

ΔΙΚΑΙΟΠΟΛΙΣ

ἀπόφερ' ἀπόφερε τὰ κρέα καὶ μὴ μοι δίδου,
ὡς οὐκ ἂν ἐγγέαιμι χιλίων δραχμῶν.
ἀλλ' αὐτὴ τίς ἐστίν;

1055

ΠΑΡΑΝΤΜΦΟΣ

ἡ νυμφεύτρια
δεῖται παρὰ τῆς νύμφης τί σοι λέξαι μόνω.

ΔΙΚΑΙΟΠΟΛΙΣ

φρέα φέρε δὴ, τί σὺ λέγεις; ὡς γελοῖον, ὦ θεοὶ,
τὸ δέημα τῆς νύμφης, ὃ δεῖται μου σφόδρα.
φέρε δέυρο τὰς σπονδάς, ἵν' αὐτῇ δῶ μόνη.
ὅτι ἡ γυνὴ ἔστι τοῦ πολέμου τ' οὐκ ἀξία.
ἔπεχ' ὥδε δέυρο τοῦ ξάλειπτρον, ὦ γύναι.
ἀπόφερε τὰς σπονδάς. φέρε τὴν οἰνήρυσιν,
ἵν' οἶνον ἐγγέω λαβῶν ἔς τοὺς χόας.

1061

ΧΟΡΟΣ ΚΟΡΥΦΑΙΟΣ

καὶ μὴν ὀδί τις τὰς ὀφρῦς ἀνεσπακῶς
ὥσπερ τι δεινὸν ἀγγελῶν ἐπέιγεται.

1070

ΚΗΦΙΣΟΦΩΝ ΚΗΡΥΞ

ὠὸ πόνοι τε καὶ μάχαι καὶ Λάμαχοι.

ΛΑΜΑΧΟΣ

τίς ἀμφὶ χαλκοφάλαρα δώματα κτυπεῖ;

ΚΗΡΥΞ

ἵεναι σ' ἐκέλευον οἱ στρατηγοὶ τήμερον
ταχέως λαβόντα τοὺς λόχους καὶ τοὺς λόφους·
κάπειτα τηρεῖν νιφόμενον τὰς ἐσβολάς.

1075

1062 ἀξία.] There is little reason for disturbing this, and reading *αἰτία*, as many do. 'She is a woman and does not deserve war (the ills of war)' is quite intelligible.

1069 καὶ μὴν κ.τ.λ.] Lines of tragic sound. καὶ μὴν is frequent in tragedy when a new person comes in.

1071 μάχαι κ. Δ.] Cf. 269.

1075 τὰς ἐσβολάς.] The mountain passes by which an enemy might enter. In Herod. VII. 207, it is used of Thermopylæ. The Feast of Pitchers was in Anthesterion (= part of February and March); snow in the mountains would be likely enough.

ὑπὸ τοὺς Χόας γὰρ καὶ Χύτρον αὐτοῖσί τις
ἤγγειλε ληστὰς ἐμβαλεῖν Βοιωτίους.

ΛΑΜΑΧΟΣ

ὡὸ στρατηγοὶ πλείονες ἢ βελτίονες.
οὐ δεινὰ μὴ ἔξειναί με μηδ' ἐορτάσαι;

ΔΙΚΑΙΟΠΟΛΙΣ

ὡὸ στράτευμα πολεμολαμαχαϊκόν.

1080

ΛΑΜΑΧΟΣ

οἶμοι κακοδαίμων, καταγελαῖς ἤδη σύ μου.

ΔΙΚΑΙΟΠΟΛΙΣ

βούλει μάχεσθαι Γηρυόνη τετραπτίλω;

ΛΑΜΑΧΟΣ

αἰαῖ,
οἶαν ὁ κήρυξ ἀγγελίαν ἤγγειλέ μοι.

ΔΙΚΑΙΟΠΟΛΙΣ

αἰαῖ, τίνα δ' αὖ μοι προστρέχει τις ἀγγελῶν;

ΚΗΡΥΞ

Δικαιόπολι.

ΔΙΚΑΙΟΠΟΛΙΣ

τί ἔστιν;

ΚΗΡΥΞ

ἐπὶ δεῖπνον ταχὺ

1085

βάδιζε, τὴν κίστην λαβὼν καὶ τὸν χόα.

1082 Γ. τετραπτίλω.] Probably Lamachus had accompanied his words with some threatening gesture; whereupon Dicæopolis puts himself in a posture of defence, takes up some wings or feathers (cf. 988), and standing before his door says, 'Do you wish to fight with a four-winged Geryon?' putting τετραπτίλω by surprise for τρισωμάτων, the common epithet of Geryon

(Æsch. *Agam.* 870). Bergk explains 'ostendit locustam.' See above on v. 871.

1086 κίστην.] ὀψόθηκην Schol. cf. *Eq.* 1211, *Vesp.* 529, *Pac.* 666. The κίστη in Aristophanes seems always to contain eatables. The host provided garlands, perfumes, dessert, &c., the guests brought the other viands.

ὁ τοῦ Διονύσου γάρ σ' ἱερεὺς μεταπέμπεται.
 ἀλλ' ἐγκώνει· δειπνεῖν κατακωλύεις πάλαι.
 τὰ δ' ἄλλα πάντ' ἐστὶν παρεσκευασμένα,
 κλῖναι, τράπεζαι, προσκεφάλαια, στρώματα, 1090
 στέφανοι, μύρον, τραγήμαθ', αἱ πόρναι πάρα,
 ἄμυλοι, πλακοῦντες, σησαμοῦντες, ἰτρία,
 ὄρχηστρίδες, τὰ φίλταθ' Ἀρμοδίου, καλαί.
 ἀλλ' ὡς τάχιστα σπεῦδε.

ΛΑΜΑΧΟΣ

κακοδαίμων ἐγώ.

ΔΙΚΑΙΟΠΟΛΙΣ

καὶ γὰρ σὺ μεγάλην ἐπεγράφου τὴν Γοργόνα.
 σύγκλειε, καὶ δεῖπνόν τις ἐνσκευαζέτω. 1095

ΛΑΜΑΧΟΣ

παῖ παῖ, φέρ' ἔξω δεῦρο τὸν γύλιον ἐμοί.

ΔΙΚΑΙΟΠΟΛΙΣ

παῖ παῖ, φέρ' ἔξω δεῦρο τὴν κίστην ἐμοί.

ΛΑΜΑΧΟΣ

ἄλας θυμίας οἶσε, παῖ, καὶ κρόμμου.

1088 δειπνεῖν κ. π.] All is ready: you are stayed for. Cf. Shaksp. *Hamlet*, 1. 3. 'Yet here, Laertes! aboard, aboard, for shame! The wind sits in the shoulder of your sail, And you are stay'd for.'

1090—93 κλῖναι κ.τ.λ.] Compare the list in *Vesp.* 676.

1093 τὰ φίλταθ' Ἀρμοδίου.] The song of Harmodius was sung towards the end of the supper: the dancing girls are therefore called 'the dearest accompaniment of the Harmodius lay,' that is, 'the dearest and sweetest thing to end the banquet with.' This is Brunck's explanation. As it is not quite satisfactory, corrections have been proposed. τὸ 'φίλταθ' Ἀρμόδι' ᾄδεται.

Blaydes. We might read τὰ φίλταθ'· Ἀρμόδιος καλεῖ. cf. v. 980, where Ἀρμόδιος is used for the song itself. Meineke in *Vind.* proposes τὰ φίλταθ' Ἀρμόδι'· οὐ καλά; 'scolii cantus: nonne haec pulcra sunt?': an awkward sentence.

1095 καὶ γὰρ...ἐπεγράφου.] 'Yes for you took a great Gorgon as your device.' For this sense of ἐπιγρ. cf. Xen. *Hell.* 7. 5. 2, ἐπεγράφοντο ὡς Θηβαῖοι. But there is also allusion to the Attic use of ἐπιγράφεσθαι, 'to enrol oneself under a patron.' Cf. *Pac.* 684, αὐτῷ πονηρὸν προστάτην ἐπεγράψατο. Every μέτοικος had a προστάτης or patron. Cf. Soph. *Œd. Col.* 411, ὥστ' οὐ Κρέοντος προστάτου γεγράφομαι.

ΔΙΚΑΙΟΠΟΛΙΣ

ἔμοι δὲ τεμάχη· κρομμύους γὰρ ἄχθομαι.

1100

ΛΑΜΑΧΟΣ

θρίον ταρίχους οἶσε δεῦρο, παῖ, σαπρού.

ΔΙΚΑΙΟΠΟΛΙΣ

κάμοι σὺ δημοῦ θρίον· ὀπτήσω δ' ἐκεῖ.

ΛΑΜΑΧΟΣ

ἔνεγκε δεῦρο τῶ πτερῶ τῶ 'κ τοῦ κράνους.

ΔΙΚΑΙΟΠΟΛΙΣ

ἔμοι δὲ τὰς φάττας γε φέρε καὶ τὰς κίχλας.

ΛΑΜΑΧΟΣ

καλόν γε καὶ λευκὸν τὸ τῆς στρουθοῦ πτερόν.

1105

ΔΙΚΑΙΟΠΟΛΙΣ

καλόν γε καὶ ξανθὸν τὸ τῆς φάττης κρέας

ΛΑΜΑΧΟΣ

τὸ λοφεῖον ἐξένεγκε τῶν τριῶν λόφων.

ΔΙΚΑΙΟΠΟΛΙΣ

κάμοι λεκάνιον τῶν λαγῶων δὸς κρεῶν.

ΛΑΜΑΧΟΣ

ἀλλ' ἦ τριχόβρωτες τοὺς λόφους μου κατέφαγον.

ΔΙΚΑΙΟΠΟΛΙΣ

ἀλλ' ἦ πρὸ δείπνου τὴν μίμαρκυν κατέδομαι.

1110

ΛΑΜΑΧΟΣ

ὦνθρωπε, παῦσαι καταγελῶν μου τῶν ὄπλων.

1102 *δημοῦ θρίον.*] This is an excellent correction of Elmsley's from *δὴ σὺ παῖ* and *δὴ σὺ* of MSS. Cf. *Eg.* 954, *δημοῦ βοελοῦ θρίον ἐξοπτημένον.* Lamachus has defined his *θρίον* by the genitive *ταρίχους*; a genitive is therefore plainly wanted

to define the other's *θρίον.*

1106 *ξανθόν.*] Cf. above, v. 1047, *ξανθίζετε.*

1109 *ἀλλ' ἦ.*] 'But (I am mistaken) or.' Müller reads *ἀλλ' ἦ,* 'but surely.'

1111 *ὦνθρωπε, κ.τ.λ.*] This and

ΔΙΚΑΙΟΠΟΛΙΣ

ἄνθρωπε, βούλει μὴ βλέπειν ἐς τὰς κίχλας;

ΛΑΜΑΧΟΣ

ἄνθρωπε, βούλει μὴ προσαγορεύειν ἐμέ;

ΔΙΚΑΙΟΠΟΛΙΣ

οὐκ, ἀλλ' ἐγὼ χῶ παῖς ἐρίζομεν πάλαι.
βούλει περιδόσθαι κάπιτρέψαι Λαμάχῳ,
πότερον ἀκρίδες ἢ διόν ἐστιν, ἢ κίχλαι;

1115

ΛΑΜΑΧΟΣ

οἴμ' ὡς ὑβρίζεις.

ΔΙΚΑΙΟΠΟΛΙΣ

τὰς ακρίδας κρίνει πολλί.

ΛΑΜΑΧΟΣ

παῖ παῖ, καθελὼν μοι τὸ δόρυ δεῦρ' ἔξω φέρε.

ΔΙΚΑΙΟΠΟΛΙΣ

παῖ, παῖ, σὺ δ' ἀφελὼν δεῦρο τὴν χορδὴν φέρε.

ΛΑΜΑΧΟΣ

φέρε, τοῦ δόρατος ἀφελκύσωμαι τοῦλντρον.
ἔχ', ἀντέχου, παῖ.

1120

ΔΙΚΑΙΟΠΟΛΙΣ

καὶ σὺ, παῖ, τοῦδ' ἀντέχου.

ΛΑΜΑΧΟΣ

τοὺς κιλλίβαντας οἶσε, παῖ, τῆς ἀσπίδος.

the next line come in better here, as Meineke places them, than after v. 1106 as Dindorf.

1114 οὐκ, ἀλλ'.] 'I'm not wanting to address you, but, &c.'

1116. Locusts, though eaten, were not thought very dainty food, and therefore Lamachus is supposed to know all about them.

1117 οἴμ' ὡς ὑβρίζεις.] How this answer is twisted into a verdict for locusts is not plain. Is it to resemble οἶμαι ὡς ἀκρίδες (ἢ διόν ἐστιν)?

Perhaps if helped out by the actor's pronunciation it might be so.

1119 ἀφελὼν.] From the fire or spit. Cf. *Ran.* 518, ὁ μάγειρος ἦδη τὰ τεμάχη ἐμελλ' ἀφαιρεῖν χῆ τράπεζ' εἰσήρετο.

1121 τοῦδ' ἀντέχου.] The slave is to lay hold of the spit while Dicaeopolis draws off the meat.

1122 κιλλίβαντας ... κριβαντας.] Words intended to balance each other, and be what is called in *Nub.* 394 ὁμοῖα: see the note there.

ΔΙΚΑΙΟΠΟΛΙΣ

καὶ τῆς ἐμῆς τοὺς κριβανίτας ἔκφερε.

ΛΑΜΑΧΟΣ

φέρε δεῦρο γοργόνωτον ἀσπίδος κύκλον.

ΔΙΚΑΙΟΠΟΛΙΣ

κάμοι πλακοῦντος τυρόνωτον δὸς κύκλον.

1125

ΛΑΜΑΧΟΣ

ταῦτ' οὐ κατάγελῶς ἐστὶν ἀνθρώποις πλατύς;

ΔΙΚΑΙΟΠΟΛΙΣ

ταῦτ' οὐ πλακοῦς δῆτ' ἐστὶν ἀνθρώποις γλυκὺς;

ΛΑΜΑΧΟΣ

κατάχει σὺ, παῖ, τοῦλαιον. ἐν τῷ χαλκίῳ
ἐνορῶ γέροντα δειλίας φευξόμενον.

ΔΙΚΑΙΟΠΟΛΙΣ

κατάχει σὺ τὸ μέλι. κἀνθάδ' εὐδηλος γέρων
κλαῖειν κελεύων Λάμαχον τὸν Γοργάσου.

1130

ΛΑΜΑΧΟΣ

φέρε δεῦρο, παῖ, θώρακα πολεμιστήριον.

ΔΙΚΑΙΟΠΟΛΙΣ

ἔξαιρε, παῖ, θώρακα κάμοι τὸν χόα.

ΛΑΜΑΧΟΣ

ἐν τῷδε πρὸς τοὺς πολεμίους θωρήξομαι.

1123 καὶ τῆς ἐμῆς.] Dicæopolis' ἀσπίς is his γαστήρ, its trestles or supports are 'baked loaves,' the staff of life.

1124 γοργόνωτον.] Cf. χαλκόνωτον ἀσπίδα, Eur. *Troad.* 1136. Meineke and Holden read γυρόνωτον, 'round-backed.'

1126 πλατύς.] 'Flat, downright.' 'Flat burglary as ever was committed.' Shaksp. *Much Ado about*

Nothing.

1129 δειλίας φ.] Cf. *Eg.* 368. Lamachus sees Dicæopolis mirrored in his well-oiled shield; Dicæopolis sees himself in the honey on his round cake.

1131 Γοργάσου.] Gorgasus is comically made his father because of his Gorgon device. He was really son of Xenophanes, cf. *Thuc.* vi. 8.

ΔΙΚΑΙΟΠΟΛΙΣ

ἐν τῷδε πρὸς τοὺς συμπότας θωρήξομαι.

1135

ΛΑΜΑΧΟΣ

τὰ στρώματ', ὦ παῖ, δῆσον ἐκ τῆς ἀσπίδος.

ΔΙΚΑΙΟΠΟΛΙΣ

τὸ δειπνον, ὦ παῖ, δῆσον ἐκ τῆς κιστίδος.

ΛΑΜΑΧΟΣ

ἐγὼ δ' ἐμαυτῷ τὸν γύλιον οἶσω λαβών.

ΔΙΚΑΙΟΠΟΛΙΣ

ἐγὼ δὲ θοιμάτιον λαβὼν ἐξέρχομαι.

ΛΑΜΑΧΟΣ

τὴν ἀσπίδ' αἴρου, καὶ βάδιζ', ὦ παῖ, λαβών.
νίφει. βαβαιάξ· χειμέρια τὰ πράγματα.

1140

ΔΙΚΑΙΟΠΟΛΙΣ

αἴρου τὸ δειπνον· συμποτικὰ τὰ πράγματα.

ΧΟΡΟΣ

ἴτε δὴ χαίροντες ἐπὶ στρατιάν.
ὡς ἀνομοίαν ἔρχεσθον ὁδόν·
τῷ μὲν πίνειν στεφανωσαμένῳ,

1145

1135 **θωρήξομαι.**] See *Rac.* 1286, Π. *θωρήσονται ἄρ' ἔπειτα πεπανμένοι, Τ. ἄσμενοι, οἶμαι.* Cf. also *Vespa*, 1195. The Scholiast says, *διὰ τὸ θερμαίνειν τὸ στήθος θωρήσσειν λέγουσι τὸ μεθεῖν.* 'Lat. With this against my foes my breast I'll arm. *Dic.* With this against my chums my breast I'll warm.'

1141 **νίφει.**] He encounters the snow foretold above, v. 1075, and finds 'things wear a wintry look,' to which the other echoes that they 'wear a dinnery look.' Holden thinks something has been lost after *δειπνον*, since there should have been two lines to correspond to the two of Lamachus, 'cum tota hac scena

versus versui accuratissime respondeat.' But cf. vv. 1120, 1121.

1143 **ἴτε δὴ, κ.τ.λ.**] A kind of short parabasis, of strophe and anti-strophe, introduced by these anapaests. Probably a fragment from Euripides.

1145 **τῷ μὲν—σοὶ δὲ—τῷ δὲ.**] The return by a second *δὲ* to the person first mentioned is well defended by Elmsley, who compares the opening lines of this very play (*ἴσα δὴ δέδηγμαί—ἦσθην δὲ βάλαι—ἀδ' ὠδυνήθην ψαμμακοσιογάργα*) and *Plut.* 751—759. Meineke suspects something has fallen out here, such as *παίξιν τ' ἔσται*, to give a construction to the dative.

σοὶ δὲ ῥιγῶν καὶ προφυλάττειν,
τῷ δὲ καθεύδειν.

Ἄντιμαχον τὸν Ψακάδος τὸν ξυγγραφήν, τὸν μελέων ποιητὴν,
ὡς μὲν ἀπλῶ λόγῳ κακῶς ἐξολέσειεν ὁ Ζεὺς·

ὅς γ' ἐμὲ τὸν τλήμονα Λήναια χορηγῶν ἀπέλυσ' ἄδει-
πνον·

1155

ὄν ἔτ' ἐπίδοιμι τευθίδος

δεόμενον, ἧ δ' ὠπτημένη

σίζουσα παράλος, ἐπὶ τραπέζης κειμένη,

ὀκέλλοι· κᾶτα μέλ-

λοντος λαβεῖν αὐτοῦ κύων ἀρπάσασα φεύγοι.

1160

τοῦτο μὲν αὐτῷ κακὸν ἐν· κᾶθ' ἕτερον νυκτεριῶν γένοιτο.

ἠπιαλῶν γὰρ οἴκαδ' ἐξ ἵππασίας βαδίζων,

1165

εἶτα κατάξειέ τις αὐτοῦ μεθύων τῆς κεφαλῆς Ὀρέστης

μαινόμενος· ὁ δὲ λίθον λαβεῖν

βουλόμενος ἐν σκότῳ λάβοι,

1169

ἐπάξειεν δ' ἔχων

τὸν μάρμαρον, κᾶπειθ' ἁμαρτῶν βάλοι Κρατῖνον.

ΘΕΡΑΠΩΝ

ὦ δμῶες οὐ κατ' οἶκόν ἐστε Λαμάχου,

ὔδωρ ὔδωρ ἐν χυτρινιδίῳ θερμαίνετε·

1175

1146 ῥιγῶν.] For this form of the infinitive see *Vesp.* 446, *An.* 935.

1150. There seem to have been four of the name Antimachus. This one was called 'the son of spluttering' (or, according to Schol. on *Nub.* 1022, was himself called *ψακάς*) from his habit of unpleasantly sprinkling those with whom he talked. He was choregus when Aristophanes (under Callistratus' name) brought out the *Δαιταλεῖς*, and excluded him from the banquet which the choregus used to give to the choreutæ, &c. τὸν μέλεον τῶν μελέων π. a correction of Elmsley's (for τὸν ξυγγραφήν τ. μ.) which suits the metre. ξυγγραφή may have been a gloss by

some one who referred it to some other Antimachus.

1156. Cf. *Eq.* 929—40 for a wish against Cleon which in some points resembles this.

1158 σίζουσα.] An imitative word: compare the German 'zischen,' and our 'fizz, whizz, frizzle,' and the like.

παράλος.] 'By the salt,' but with reference also to the Athenian vessel so named; and this suggests the word ὀκέλλοι. But Thiersch's alteration, παρ' ἁλός, 'fresh from the sea,' received by Müller, is an improvement.

1167 τῆς κ.] Cf. 1180, and *Pac.* 71.

ὀθόνια, κηρωτὴν παρασκευάζετε,
 ἔρι' οἰσυπηρὰ, λαμπάδιον περὶ τὸ σφυρὸν.
 ἀνὴρ τέτρωται χάρακι διαπηδῶν τάφρον.
 καὶ τὸ σφυρὸν παλίνωρον ἐξεκόκκισε,
 καὶ τῆς κεφαλῆς κατέαγε περὶ λίθου πεσῶν, 1180
 καὶ Γοργόν' ἐξήγειρεν ἐκ τῆς ἀσπίδος.
 πτίλον δὲ τὸ μέγα κομπολακύθου πεσὸν
 πρὸς ταῖς πέτραισι δεινὸν ἐξήνδα μέλος·
 ὦ κλεινὸν ὄμμα, νῦν πανύστατόν σ' ἰδῶν
 λείπω φάος γε τοῦμόν, οὐκέτ' εἴμ' ἐγώ. 1185
 τοσαῦτα λέξας εἰς ὑδρορρόαν πεσῶν
 ἀνίσταται τε καὶ ξυναυτᾶ δραπεταῖς
 ληστὰς ἐλαύνων καὶ κατασπέρχων δορί.
 ὀδὶ δὲ καὐτός· ἀλλ' ἄνοιγε τὴν θύραν.

ΛΑΜΑΧΟΣ

ἀτταταί ἀτταταί,
 στυγερά τάδε κρυερά πάθεα.
 τάλας ἐγὼ διόλλυμαι

1190

1178. Cf. the account of Lamachus' death, Thuc. VI. 101, which in some points is curiously like this.

1179 παλίνωρον ἐξεκόκκισε.] The reading is uncertain: Suidas explains the word as παλίνωρος. Old editions and MSS. have παλίνωρος. Elmsley would read παλινόρρος, Att. for παλίνωρος: which L. and S. approve. It is a curious use of the word. The slave is perhaps purposely made to use big words about a simple matter. παλίνωρος is used in Homer (*Il.* γ 33) of one 'suddenly starting back' at the sight of a snake. ἐκκοκκίσας is used *Pac.* 63 metaphorically, but not as here. Here ἐκκοκκίζειν seems to mean 'to strike out of the socket,' and παλίνωρος, with sudden backward twitch or jerk.

1181—1188. These eight lines Meineke rejects. There is certainly much that is nonsensical in them. Γόργον' ἐξήγειρεν has not much meaning here, cf. v. 574: κομπολακύθου does not come well from Lamachus'

own servant, though it suits in v. 589. πτίλον δὲ πεσὸν (1182) is an awkward absolute case: the last three lines have no good sense, and are rejected even by many who keep the others. At the same time, if the slave was meant to give a nonsensical and unintelligible account of his master's mishap, he has succeeded; and on this ground perhaps some defence of the passage might be set up.

1185 λείπω κ. τ. λ.] Meineke mends this line into λείπω φάος τοῦτ'. οὐκέτ' οὐδὲν εἴμ' ἐγώ.

1190—1203. Thinking that the two speeches of Lamachus and Dicæopolis ought to correspond in number of lines and metre, Bergk and Müller by dividing the lines differently, and by some slight changes, make them do so. The line ὦ συμφορὰ τάλαινα, κ. τ. λ. they also transfer from Lamachus' speech *l'w* κ. τ. λ. and put it before τὸν γὰρ χάρα π. ἐ.

δορός ὑπὸ πολεμίου τυπείς.

ἐκεῖνο δ' αἰακτὸν ἂν γένοιτό μοι,

Δικαιοπόλις ἂν μ' ἴδοι τετρωμένον,
κατ' ἐγχανεῖται ταῖς ἐμαῖς τύχαισιν.

1195

ΔΙΚΑΙΟΠΟΛΙΣ

ἀτταταῖ ἀτταταῖ

φιλῆσατόν με μαλθακῶς, ὦ χρυσίω,
τὸν γὰρ χόα πρῶτος ἐκπέπωκα.

1200

ΛΑΜΑΧΟΣ

ἰὼ ἰὼ τραυμάτων ἐπωδύνων.

ὦ συμφορὰ τάλαινα τῶν ἐμῶν κακῶν.

1205

ΔΙΚΑΙΟΠΟΛΙΣ

ἦ ἦ χαῖρε Λαμαχίππιον.

ΛΑΜΑΧΟΣ

στυγερὸς ἐγώ.

ΔΙΚΑΙΟΠΟΛΙΣ

τί με σὺ κυνεῖς;

ΛΑΜΑΧΟΣ

μογερος ἐγώ.

ΔΙΚΑΙΟΠΟΛΙΣ

τί με σὺ δάκνεις;

ΛΑΜΑΧΟΣ

τάλας ἐγὼ ξυμβολῆς βαρείας.

1210

ΔΙΚΑΙΟΠΟΛΙΣ

τοῖς Χοῦσι γάρ τις ξυμβολὰς ἐπράττετο;

ΛΑΜΑΧΟΣ

ἰὼ ἰὼ Παιὰν Παιάν.

ΔΙΚΑΙΟΠΟΛΙΣ

ἄλλ' οὐχὶ νυνὶ τημερον Παιώνια.

1196 Δικαιοπόλις ἂν μ' ἴδοι.] Müller reads, Δικ. ἂν, εἰ μ' ἴδοι, making Δικ. in apposition to ἐκεῖνο, 'This would be woeful,—would Dicæopolis, I mean, if, &c.' Meineke reads εἰ μ' ἴδοι, and ἐγχαῖνοι.

1207, 1208. This is Bergk and Meineke's correction from the vulg. Δ. στυγ. ἐγώ. Δ. μογ. ἐγώ. Δ. τί με σὺ κυνεῖς; Δ. τί με σὺ δάκνεις;

1207 Δαμαχίππιον.] Names end-

ing thus were aristocratic and high-sounding. Cf. *Nub.* 64. But of course Dicæopolis is using the word insultingly.

1210 ξυμβολῆς.. ξυμβολὰς.] A play on the double meaning of the word.

1212 Παιάν.] Lamachus calls on the god of healing: Dicæopolis mockingly says that it is not the day of the feast of Pæan or Apollo.

ΛΑΜΑΧΟΣ

λάβεσθέ μου, λάβεσθε τοῦ σκέλους· παπαῖ,
προσλάβεσθ', ὦ φίλοι.

1215

ἰλιγγιῶ κάρα λίθω πεπληγμένος,
καὶ σκοτοδιניῶ.

θύραξέ μ' ἐξενέγκατ' ἐς τοῦ Πιττάλου
παιωνίαισι χερσίν.

ΔΙΚΑΙΟΠΟΛΙΣ

ὡς τοὺς κριτάς μ' ἐκφέρετε· ποῦ 'στιν ὁ βασιλεύς;
ἀπόδοτέ μοι τὸν ἀσκόν.

1225

ΛΑΜΑΧΟΣ

λόγχη τις ἐμπέπηγέ μοι δι' ὀστέων ὀδυρτά.

ΔΙΚΑΙΟΠΟΛΙΣ

ὄρατε τουτουὶ κενόν. τήνελλα καλλίνικος.

ΧΟΡΟΣ

τήνελλα δῆτ', εἴπερ καλεῖς γ', ὦ πρέσβυ, καλλίνικος.

ΔΙΚΑΙΟΠΟΛΙΣ

καὶ πρὸς γ' ἄκρατον ἐγχείας ἄμυστιν ἐξέλαψα.

ΧΟΡΟΣ

τήνελλα νυν, ὦ γεννάδα· χῶρει λαβῶν τὸν ἀσκόν. 1230

ΔΙΚΑΙΟΠΟΛΙΣ

ἔπεσθέ νυν ἄδοντες ὦ τήνελλα καλλίνικος.

ΧΟΡΟΣ

ἄλλ' ἐψόμεσθα σὴν χάριν
τήνελλα καλλίνικον ἄ-
δοντες σὲ καὶ τὸν ἀσκόν.

1222 ἐς τοῦ Πιττάλου.] Because in such phrases (cf. *Vesp.* 1250, *Nub.* 964, *Pac.* 1154) Aristophanes does not seem generally to use the article, Elmsley proposes here ἐς τὰ Π., or ὡς τοὺς Π. cf. above v. 1032. There seems no strong reason for reducing all such phrases into exact accordance: and no objection to the article.

1228 εἴπερ καλεῖς γ'.] 'If you

call upon us (to sing that strain).' Dicaeopolis says, τήν, καλλ. = 'hip! hip! hip! hurrah,' leading off the victorious cheer, which was a sort of challenge or call to the Chorus to join in.

1229 ἄμυστιν.] ἀθρόαν πόσιν, παρὰ τὸ μὴ μύειν. Schol. A draught tossed off without a wink or breath between. Perhaps what Burns calls 'a right good willy waught.'

ΑΡΙΣΤΟΦΑΝΟΥΣ ΙΠΠΗΣ

INTRODUCTION TO THE KNIGHTS.

THE *Knights* was exhibited at the Lenæa B.C. 424, in the name of Aristophanes himself. It is perhaps the most thoroughly political of his plays. Cleon is, throughout, the object of attack, and his overthrow by a greater scoundrel is the gist of the play. 'The People' is personified as a testy old gentleman; and the evils of democracy, with such leaders as Cleon, are exposed. Nicias and Demosthenes come on the stage as fellow-servants of Cleon, and the late occurrences at Pylos (see Thuc. iv. 2—40) are continually brought up. Aristophanes takes the same view of the character of Cleon as Thucydides; a strong argument in favour of that being the true one, though Grote has ventured to dissent from this view. The evils of war and blessings of peace are dwelt on (v. 792—809), and the war attributed to Cleon's arts; and at the close of the play peace is supposed to be restored: but to advise peace is not the chief aim of the play, as in the *Acharnians*; indeed peace is assumed not to be immediately probable (v. 579), and good service in the war is praised. The Chorus (who give the name to the play) are the Knights, a body which numbered twelve hundred

at the beginning of the Peloponnesian war (Thuc. II. 13). Their political principles were rather anti-democratical; therefore they fitly take part against Cleon. They had done good service in the war, of which mention is made in the parabasis (595—610). It is said that Aristophanes himself acted Cleon: some doubt the truth of this, for instance, Ranke does so in his remarks on Aristophanes' life, which are printed in Meineke's edition. If Aristophanes did not act the part of Cleon in the *Knights* or of Dicæopolis in the *Acharnians*, it is not at all unlikely that Callistratus was the chief actor in both; for to make the same actor take the chief part in each play lends more point to some passages. Cf. *Acharn.* 377—382, and the preface to the *Acharnians*. The play won the first prize; Cratinus was second; Aristomenes third.

ARGUMENT.

DEMOSTHENES and Nicias appear, as servants in Demus' house, grumbling at the hard time they have of it with Cleon, a newly-bought Paphlagonian, who is all-powerful with their master. At last Demosthenes, inspired by wine, hits on the idea of stealing Cleon's oracles. In these they find a prophecy of Cleon's overthrow by a sausage-seller. Before they can start to look for him, in he comes. They seize on him, tell him the oracle, show him that impudence and rascality qualify him to lead the mob, promising him the support of the Knights. In comes Cleon, threatening mischief; the chorus of Knights follow him, and he is vigorously assailed. The sausage-seller is emboldened by the Knights' support, and the two rivals abuse and threaten each other and compare their merits, the chorus backing the sausage-seller. Cleon, hard pressed, transfers the battle to the senate.

During their absence the chorus, in the parabasis, justify their poet's lateness in coming forward, showing how capriciously the Athenian public treated their poets. They also speak in praise of former times and generals, as compared with the present, and claim credit for their own knightly order, especially for a late victory.

The sausage-seller returns and relates his victory; but Cleon comes in still blustering, having Demus (the people) to appeal to. To him they go, and before him, in the Pnyx,

they have a long contest, by argument, presents, flattery, oracles, catering. Inclining to the sausage-seller, but rather puzzled to decide, Demus takes the contents of the two men's boxes as a crucial test. The verdict is against Cleon, who retires beaten; and Agoracritus, the sausage-seller, takes charge of Demus.

In a short address the chorus vent their spleen on some worthless rascals. Meanwhile Agoracritus is boiling Demus, whom he brings out as good as new. There are great rejoicings; promises from Demus of honesty and reforms; peace is to come naturally, now that Cleon is gone, whom they condemn to take the sausage-seller's trade.

TABLE OF THE READINGS OF DINDORF'S AND
MEINEKE'S TEXTS.

	<i>Dindorf.</i>	<i>Meineke.</i>
8	δεῦρό νυν	δεῦρο δῆ
13	λέγε σύ. ΔΗ. σὺ μὲν οὖν	ΔΗ. λέγε σύ. ΝΙ. σὺ μὲν οὖν
14	ΝΙ. μὰ τὸν Ἄ.	ΔΗ. μὰ τὸν Ἄ.
15	ἀλλ' εἰπέ...φράσω	ΝΙ. πῶς ἂν...λέγειν
16	πῶς ἂν...λέγειν	ΔΗ. ἀλλ' εἰπέ...φράσω
31	που	του
35	ποῖον βρέτας ** ;	ποῖον βρέτας ; φέρ'
36	ἀλλ' ἑτέρα π. σ.	Demostheni continuat
55	Πύλω	πυέλω
56	περιδραμῶν	παραδραμῶν
62	μεμακκοηκότα	μεμακκοακότα
66	τάδε	ταδί
72	νῶν	νῶ
76	αὐτὸς	οὗτος
81	ἀποθάνοιμεν	ἀποθάνωμεν
84	αἰρετώτερος	αἰρετώτατος
107	ἔλχ' ἔλκε	Demostheni tribuit
114	τὸν νοῦν, κ.τ.λ.	om.
147	θείον	θεδν
167	λαϊκάσεις	λαϊκάσει
174	Καρχηδῶνα	Καρχηδῶνα
197	ἀγκυλοχελίης	ἀγκυλοχήλης
210	αἶ κε	αἶ κα
212	ταῦθ'	ταῦθ'
234	ΝΙ. οἴμοι	ΑΔ. οἴμοι
255	φράτορες	φράτερες
262	ἠγκυρίσας	ἀγκυρίσας
266	ἄνδρες	ἀνδρες
268	ἑστάναι	ἱστάναι
269	ὑπέρχεται ;	ὑπέρχεται
270	ἡμᾶς ἐκκοβ.	ὄντας καὶ κοβ.
274	ὥσπερ	ὥπερ
275	ΑΔ. ἀλλ'	ΙΑΦ. ἀλλ'
276	τήνελλος εἶ	τηνελλάσει
277	παρέλθης	παρέλθῃ σ'
292	ἀσκαρδάμυκτος	ἀσκαρδαμυκτί
294	γρύξει	γρύξεις
300	φανῶ	φαίνω

	<i>Dindorf.</i>	<i>Meineke.</i>
304	καὶ κατακεκράκτα	κράκτα
312	θυννοσκοπῶν	θυννοσκοπεῖς
319	κατάγγελων	καὶ γέλων
326	ἀμέλγει	ἀμέργει
339	ἀλλ' αὐτὸ... διαμαχοῦμαι	om.
340	καὶ μὴν σ' ἐγώ	καὶ μὴν ἐγώ
344	τι	σὸ
354	ἄκρατον	ἄκράτου
365	ἐξελῶ	ἐξέλεξω
366	γάρ	τάρ'
368	δήσω τῷ ξύλῳ	δήσω 'ν τῷ ξύλῳ
401	τραγωδίαν	τραγωδίᾳ
407	Ἰουλίου	Βουλίου
	πυρροπίπην	πυροπίπην
418	μαγείρους ἐπιλέγων	μαγειρίσκους λέγων
424	τὰ	τῶ
428	κρέας ὁ πρωκτὸς εἶχεν	τὸ κρέας εἶχ' ὁ πρωκτὸς
438	Ποτιδαίας	Ποτειδαίας
442	φεύξει γραφὰς	post γραφὰς lacunam indicat
453	ἀνδρικώτατα	ἀνδρειότατα
463	οἶμοι, κ.τ.λ.	post v. 467 locat
464	μ' ἐν Ἄργει	ἐν Ἄργει μ'
477	ἐν τῇ πόλει	τὰς ἐν πόλει
487	κράγον	κράγον
503	νοῦν	νοῦν χαίροντες
504	ὦ παντοίας κ.τ.λ.	om.
570	ἀμυνίας	'Αμυνίας
600	καὶ σκόροδα καὶ	σκόροδ' ἐλάας
614	ἡγωνίσω	ἡγωνίσαι
628	ἐρείδων	ἐρείπων
639	ἀπέπαρδε	ἐπέπαρδε
643	πρώτον	πρώτος
655	ἀγαθαῖσιν εἰσηγγελμέναις	ἀγαθαῖσι ταῖς ἡγγελμέναις
667	ἡντιβόλει	ἡντεβόλει
676	τ. κ. ἐ. ὑποδραμῶν	ἐ. τ. κ. ὑπεκδραμῶν
698	Δήμητρᾶ γ'	Δήμητρ' ἔτ'
701	κᾶτ'	κᾶν
717	ἐντιθης	ἐντιθεῖς
740	βυρσοπώλαισιν δίδως	βυρσοπώλαις ἐπιδίδως
742	ὑποδραμῶν τῶν	ὑποδραμόντων
751	ἐς τὸ πρόσθε χρῆ	ἐς τὸ πρόσθε. χρῆν
759	εὐμηχάνους πορίζων	εὐμήχανος πορίζειν
760	ἐς τὸν	ἐπὶ τὸν
761	προσκειῖσθαι σοι	προσκειῖσθαι σοι
774	ἐβούλευόν σοι	ἐβούλευον σοι
798	πεντώβολον	πεντωβόλου
805	διατρίψει—ἀναθαρρήσει	διατρίψει—ἀναθαρρήσει
806	ἔλθῃ	ἔλθῶν
851	ἡγγένηται	'κγένηται
893	περιήμπτεσχεν ὕ' ἀποπνίξῃ	περιήμπισχ' ἕνα σ' ἀποπνίξῃ
903	ἀλαζονείᾳ	ἀλαζονείαις
913	ἀναλίσκοντα τῶν σαυτοῦ	om.
921	δαδίων	δαλίων

	<i>Dindorf.</i>	<i>Meineke.</i>
940	ἐπαποπνιγείης	ἀμ' ἀποπνιγείης
974—5	πᾶσιν καὶ τοῖς ἀφικν.	καὶ τοῖσιν εἰσαφικν.
989	ἐναρμύττεσθαι	ἂν ἀρμύττεσθαι
1010	τὸ πέος οὐτοσί δάκοι	περὶ ἀπάντων πραγμάτων
1018	χάσκων	λάσκων
1019	δρᾶ	δρᾶς
1026	ὥσπερ θύρας	ὥσπερ ἀθάρης
1029	ὁ περὶ τοῦ κυνὸς	τὸ πέος οὐτοσί
1032	που	ποι
1045	ἐν...ἐκὼν	ἐν δ'...μόνον
1046	δ μόνον	δ τι τὸ
1049	ἐκέλευε	ἐκέλευ' ἐν
1052	ὅς σοι	ὡς σοι
1056	ἀναθελῆ	ἀναθελῆ
1062	οὗτος γὰρ, κ.τ.λ.	Α.Λ. οὗτος γὰρ, κ.τ.λ.
1074	τριήρης	τριήρης τ'
1108	εἶ με μᾶλλον ἂν	νῦν με μᾶλλον εἶ
1158	εἰ δὲ μὴ, φράσεις	εἰσομ' ἦν φράσης
1163	ἢ γὼ θρύψομαι	ἢ πιτριψομαι
1204	Α.Λ. ἐγὼ δ' ᾤπησά γε	Cleoni continuat
1206	ὑπεραναιδευθήσομαι	ὑπεραναιδισθήσομαι
1218	ὄρᾶς τὰδ'; ΔΗ. οἴμοι	ὄρᾶς; ΔΗ. ἰὼ μοι
1225	κἀδωρησάμην	κἀδωρησάμαν
1230	οὐ χρεὼν ἐμ'	οὐ δέησέ μ'
1236	εὔστραις	εὔστραις
1242	καὶ Κ.Λ. τί; Α.Λ. καὶ β.	καὶ τι καὶ β.
1250	καὶ σ' ἄκων	κἂν σ' ἄκων
1254—6	Demostheni tribuit	Choro tribuit.
1271	Πυθῶνι ἐν δια	Πυθῶνι δια μὴ
1285	κασαυρίοισι	κασωρείοισι
1303	Καρχηδόνα	Καρχηδόνα
1311	καθῆσθαι	καθῆσθ' ἂν
1312	πλεούσαις	πλέουσας
1324	πῶς ἂν...γεγένηται	om.
1347	τὰ δ' ὠτά γ' ἂν σου νῆ Δί'	τὰ γὰρ ὠτά σου νῆ τὸν Δί'
1352	καταμισθοφορῆσαι τοῦθ',	καταμισθοφορεῖν, τοῦτοιω
1368	ὑπολίσποις	ὑπολίσφοις
1373	ἀγοράσάγένοιος οὐδεὶς ἐν ἀγορᾷ	ἀγοράσει γ' ἀγένοιος οὐδ' ἐν τάγορᾷ
1377	τ' οὐκ ἀπέθανε	τε κατέμαθεν
1378	συνερκτικὸς	συνερτικὸς
1393	λάβοις	λάβης

ΤΠΟΘΕΣΙΣ.

I.

Τὸ δράμα τῶν Ἰππέων ποιεῖται εἰς Κλέωνα τὸν τῶν Ἀθηναίων δημαγωγόν. ὑπόκειται δὲ ὡς Παφλαγῶν νεώνητος, δουλεύων τῷ Δήμῳ καὶ προαγόμενος παρ' αὐτῷ περιττότερον. ἐπιτιθεμένον δὲ αὐτῷ δυοῖν τοῖν ὁμοδούλοιν, καὶ κατὰ τινα λόγια πονηρῆς διάσῃμον ἀλλαντοπώλην Ἀγοράκριτον ἐπαγόντων, ὡς ἐπιτροπεύσῃ τοῦ δήμου τῶν Ἀθηναίων, αὐτοὶ οἱ Ἀθηναίων Ἰππεῖς συλλαβόντες ἐν χοροῦ σχήματι παραφαίνονται· ὑφ' ὧν προπηλακίζόμενος ὁ Κλέων ἀγανακτεῖ, καὶ διενεχθεὶς ἱκανῶς περὶ τοῦ ἀνώτερος εἶναι τῶν ἐναντιουμένων, σφᾶς ὡς συνοιωμοκότας κατὰ τῆς πόλεως πρὸς τὴν βουλήν ἕται· διώξαντος δὲ καὶ τοῦ ἀλλαντοπώλου κατὰ πόδας, οἱ Ἰππεῖς περὶ τε τοῦ ποιητοῦ τινα καὶ τῶν προγόνων, ἔτι δὲ καὶ τῶν συγκινδυνευόντων σφίσιν ἐπὶ ταῖς μάχαις ἵππων, πρὸς τοὺς πολίτας ἀδρότερος διαλέγονται. ὁ δὲ ἀλλαντοπώλης περιγεγενημένος ἐν βουλῇ μάλα γελοῖως τοῦ Κλέωνος καὶ λοιδορούμενος αὐθις αὐτῷ προσέρχεται· ἐκκαλεσαμένου δὲ τοῦ Κλέωνος τὸν Δήμον, προσελθὼν οὗτος διαφερομένων ἀκροᾶται. λόγων δὲ πολλῶν γενομένων κατὰ τοῦ Κλέωνος, τοῦ Ἀγορακρίτου μάλ' ἐντέχνως τοῖς ἐπινοήμασι καὶ ταῖς θωπείαις καὶ προσέτι ταῖς ἐκ τῶν λογίων ὑπερβολαῖς κρατοῦντος, κατὰ μικρὸν τοῖς λόγοις ὁ Δήμος συνεφέλλεται. δέισαντος δὲ τοῦ Κλέωνος, καπὶ τὸ ψυμίλξειν τὸν Δήμον ὀρμήσαντος, ἀντιψυμίλξειν ἄτερος ἐγχείρηε. καὶ τέλος τοῦ Δήμου τὴν ἑκατέρου κίστην συνέντος, εἶτα τῆς μὲν κενῆς, τῆς δὲ τοῦ Κλέωνος μεστής, εὐρεθείσης, ἐλεγχθεὶς αὐτὸς ὡς περιφανῶς τὰ τοῦ Δήμου κλέπτων, εἶκει θατέρω τῆς ἐπιτροπείας. μετὰ ταῦτα δὲ τοῦ ἀλλαντοπώλου τὸν Δήμον ἀφειψήσαντος, εἶτα νεώτερον ἑξαυτῆς εἰς τοῦμφανὲς γεγονότα προάγοντος, Κλέων περικείμενος τὴν Ἀγορακρίτου σκευὴν ἐπὶ παραδειγματισμῷ διὰ μέσης πόλεως ἀλλαντοπωλῶν ἀνὰ μέρος, καὶ τῇ τέχνῃ χρησάμενος πέμπεται, καὶ ἡ ἐπιτροπὴ τῇ ἀλλαντοπώλῃ παραδίδοται. τὸ δὲ δράμα τῶν ἀγαν καλῶς πεποιημένων.

II.

Ὁ σκοπὸς αὐτῷ πρὸς τὸ καθελείν Κλέωνα. οὗτος γὰρ βυρσοπώλης ὢν ἐκράτει τῶν Ἀθηναίων ἐκ προφάσεως τοιαύτης. Ἀθηναῖοι πόλιν Πύλον, λεγομένην Σφακτηρίαν, ἐπολιόρκουν διὰ Δημοσθένους στρατηγού καὶ Νικίου· ὢν στρατηγῶν χρονισάντων ἐδυσχέρανον οἱ Ἀθηναῖοι. καὶ εἰς ἐκκλησίαν συναλθόντων αὐτῶν καὶ ἀθημονούντων, Κλέων τις βυρσοπώλης ἀναστὰς ὑπέσχετο δεσμούς φέρειν τοὺς ὑπεναντίους εἰσω εἴκοσιν ἡμερῶν, εἰ στρατηγὸς αἰρεθείη· ὅπερ καὶ γέγονε. κατὰ τὰς ὑποσχέσεις οὖν ἐστρατήγει, κυκῶν τὴν πόλιν. ἐφ' οἷς μὴ ἐνεγκῶν Ἀριστοφάνης καθίησι τὸ τῶν Ἰππέων δράμα δι' αὐτοῦ, ἐπεὶ τῶν σκευοποιῶν οὐδεὶς ἐπλάσατο τὸ τοῦ Κλέωνος πρόσωπον διὰ φόβον. καὶ τὰ μὲν πρῶτα κύπτει φοβούμενος· εἶτα προφανεὶς αὐτὸς ἀνεδίδαξε τὸ δράμα.

Ἔοικεν ὁ προλογίζων εἶναι Δημοσθένους, ὃς ἐκεκμήκει περὶ τὴν Πύλον πολιόρκιαν, ἀφηρέθη δὲ τὴν στρατηγίαν ὑπὸ Κλέωνος, ὑποσχομένου τότε τοῖς Ἀθηναίοις παραστήσασθαι τὴν Πύλον εἰσω εἴκοσιν ἡμερῶν· ὃ καὶ κατώρθωσε διὰ τὸ τὰ πλείεστα τῆς ἀλώσεως προπεπονῆσθαι Δημοσθένει. ἔοικε δὲ ὡς ἐπὶ οἰκίας δεσποτικῆς ποιεῖσθαι τὸν λόγον. εἴη δ' ἂν δεσπότης ὁ Δήμος, οἰκία ἡ πόλις. οἰκείται δὲ δύο τοῦ Δήμου προλογίζουσι, κακῶς πάσχοντες ὑπὸ Κλέωνος. ὁ δὲ

ΥΠΟΘΕΣΙΣ.

χορός ἐκ τῶν ἱππέων ἐστίν, οἱ καὶ ἐξημίωσαν τὸν Κλέωνα πέντε ταλάντοις ἐπὶ δωροδοκίᾳ ἀλόντα. λέγουσι δὲ τῶν οἰκετῶν τὸν μὲν εἶναι Δημοσθένην, τὸν δὲ Νικίαν, ἵνα ᾧσι δημηγόροι οἱ δύο.

Ἐδιδάχθη τὸ δῶμα ἐπὶ Στρατοκλέους ἀρχοντος δημοσίᾳ εἰς Λήναια, δι' αὐτοῦ τοῦ Ἀριστοφάνους. πρῶτος ἐνίκᾳ· δεύτερος Κρατῖνος Σατύροις· τρίτος Ἀριστομένης Ἰλοφόροις.

Ἰστέον ὅτι εἰς τέτταρα μέρη διήρητο ὁ δῆμος τῶν Ἀθηναίων, εἰς πεντακοσιομεδίμους, εἰς ἱππέας, εἰς ζευγίτας καὶ εἰς θῆτας.

III.

ΑΡΙΣΤΟΦΑΝΟΥΣ ΓΡΑΜΜΑΤΙΚΟΥ.

Παράγει τινὰ Κλέωνα, τὸν καλούμενον
Παφλαγῶνα, κάτι βυρσοπώλην, πικρότατα
κατεσθιοντά πως τὰ κοινὰ χρήματα·
κὰν παραλογισμοῖς διαφέροντ' ἐρρωμένως
ἀλλαντοπώλην, εὐθέως τε σκατοφάγον,
πεισθέντα τ' ἐπιθέσθαι σὺν ἱππεύσιν τισι,
τοῖς ἐν χορῶ παρούσι, τῇ τῶν πραγμάτων
ἀρχῇ· Κλέωνός τ' ἐν μέσῳ κατηγορεῖ.
ἐγένετο τοῦτ'· ἐξέπεσεν ὁ Κλέων παγκάκως·
ὁ δὲ σκατοφάγος ἔτυχε προεδρίας καλῆς.

ΤΑ ΤΟΥΤ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΔΗΜΟΣΘΕΝΗΣ.

ΝΙΚΙΑΣ.

ΑΔΔΑΝΤΟΠΩΔΗΣ *ου βνομα* ΑΓΟΡΑΚΡΙΤΟΣ.

ΚΛΕΩΝ.

ΧΟΡΟΣ ΠΠΠΕΩΝ.

ΔΗΜΟΣ.

Ι Π Π Η Σ.

ΔΗΜΟΣΘΕΝΗΣ

ΎΑΤΤΑΤΑΙΑΞ τῶν κακῶν, ἰατταταῖ.
κακῶς Παφλαγόνα τὸν νεώνητον κακὸν
αὐταῖσι βουλαῖς ἀπολέσειαν οἱ θεοί.
ἐξ οὗ γὰρ εἰσήρρησεν ἐς τὴν οἰκίαν,
πληγὰς αἰὲ προστρίβεται τοῖς οἰκέταις.

5

ΝΙΚΙΑΣ

κάκιστα δῆθ' οὗτός γε πρῶτος Παφλαγόνων
αὐταῖς διαβολαῖς.

ΔΗΜΟΣΘΕΝΗΣ

ὦ κακόδαιμον, πῶς ἔχεις;

ΝΙΚΙΑΣ

κακῶς καθάπερ σύ.

ΔΗΜΟΣΘΕΝΗΣ

δεῦρό νυν πρόσελθ', ἵνα
ξυναυλίαν κλαύσωμεν Οὐλύμπου νόμον.

1 ΔΗ.] Perhaps we ought, in strictness (as Dindorf in his notes suggests, and Meineke has done), to remove the names Demosthenes, Nicias, and Cleon, as added by some grammarian, substituting 1st servant, 2nd servant, and Paphlagonian.

2 Παφλαγόνα.] For the verb παφλάζειν, 'to froth, bubble,' applied to Cleon, see v. 919, and *Pac.* 314, εὐλαβείσθε...τὸν κάτωθεν Κέρβερον μὴ παφλάζων καὶ κεκραγῶς ὥσπερ ἡνίκ' ἐνθάδ' ἦν ἐμποδῶν ἡμῖν γέννηται.

4 εἰσήρρησεν.] 'He came in, plague take him!' Cf. *Thesm.* 1074. *Ran.* 1192, ὡς Πόλυβον ἤρρησεν οἰδῶν

τῷ πόδε, of Œdipus' luckless entry.

5 προστρίβεται.] 'He gets the house-servants beaten.' Cf. the well-known lines in the *Medea* (v. 297), χρῆ δ' οὐποθ'...παῖδας περισσῶς ἐκδιδάσκεισθαι σοφούς. 'Magister diddasci, pater qui ad magistrum mittit diddascetur.' Porson.

6 πρῶτος Π.] 'first of Paphlagonians,' i. e. in rascality: all Paphlagonians being rascals (Schol.), but Cleon preeminently so.

9 ξυναυλίαν κ. Ο. ν.] νόμον is in apposition to ξυναυλίαν. Olympus was an old flute player, pupil of Marsyas. *On. Met.* vi. 392. Perhaps Dindorf's

ΔΗΜΟΣΘΕΝΗΣ καὶ ΝΙΚΙΑΣ

μυμῦ μυμῦ μυμῦ μυμῦ μυμῦ μυμῦ.

10

ΔΗΜΟΣΘΕΝΗΣ

τί κινυρόμεθ' ἄλλως; οὐκ ἐχρήην ζητεῖν τινα
σωτηρίαν νῶν, ἀλλὰ μὴ κλάειν ἔτι;

ΝΙΚΙΑΣ

τίς οὖν γένοιτ' ἄν; λέγε σύ.

ΔΗΜΟΣΘΕΝΗΣ

σὺ μὲν οὖν μοι λέγε.

ἴνα μὴ μάχωμαι.

ΝΙΚΙΑΣ

μὰ τὸν Ἀπόλλω ἴγώ μὲν οὐ
ἀλλ' εἶπέε θαρρῶν, εἶτα καὶ γῶ σοι φράσω.

15

ΔΗΜΟΣΘΕΝΗΣ

πῶς ἂν σύ μοι λέξεις ἀμὲν χρὴ λέγειν;

ΝΙΚΙΑΣ

ἀλλ' οὐκ ἔνι μοι τὸ θρέττε. πῶς ἂν οὖν ποτε
εἴποιμ' ἂν αὐτὸ δῆτα κομψευριπικῶς;

ΔΗΜΟΣΘΕΝΗΣ

μὴ μοί γε, μὴ μοι, μὴ διασκανδικίσης·
ἀλλ' εὐρέ τιν' ἀπόκινον ἀπὸ τοῦ δεσπότου.

20

ΝΙΚΙΑΣ

λέγε δὴ μὴ μὴ μὴ ξυνεχὲς ὡδὶ ξυλλαβῶν.

suggestion that the line is a quotation or adaptation from some other poet may explain the Ionic form.

14 ἴνα μὴ μάχωμαι.] 'That I mayn't differ from you,' i. e. for fear we quarrel.

15, 16. Holden with Meineke transposes these lines.

16 πῶς ἂν κ.τ.λ.] The line is from Eur. *Hipp.* 345.

17 θρέττε.] A barbarism for θρά-

σος, 'pluck.' Brunck says it was a word used to encourage horses.

19 διασκ.] Cf. *Acharn.* 478, where Euripides' cup of wrath overflows on being asked for 'chervil.'

21—26. 'Hook—It—hook-it—hook it,' might serve for a poor imitation of the word-play. ξ. ὡδὶ ξυλλαβῶν, 'pronouncing it quickly and closely,' i. e. with one syllable close upon the other.

ΔΗΜΟΣΘΕΝΗΣ

καὶ δὴ λέγω· μὴ λῶμεν.

ΝΙΚΙΑΣ

ἔξοπισθε νῦν

αὐτό φαθι τοῦ μὴ λῶμεν.

ΔΗΜΟΣΘΕΝΗΣ

αὐτό.

ΝΙΚΙΑΣ

πάνυ καλῶς·

τὸ μὴ λῶμεν, εἶτα δ' αὐτὸ, κατεπάγων πυκνόν.

25

ΔΗΜΟΣΘΕΝΗΣ

μὴ λῶμεν αὐτὸ μὴ λῶμεν αὐτομολῶμεν.

ΝΙΚΙΑΣ

ἦν.

κράτιστα τοίνυν τῶν παρόντων ἐστὶ νῦν,
θεῶν ἴοντε προσπεσεῖν του πρὸς βρέτας.

30

ΔΗΜΟΣΘΕΝΗΣ

ποῖον βρέτας * * ; ἐτεὸν ἡγεῖ γὰρ θεοῦς ;

ΝΙΚΙΑΣ

ἔγωγε.

ΔΗΜΟΣΘΕΝΗΣ

ποῖω χρώμενος τεκμηρίω ;

ΝΙΚΙΑΣ

ὅτι) θεοῖσιν ἐχθρὸς εἰμ'. οὐκ εἰκότως ;

30 **κράτιστα**, κ.τ.λ.] This suits well with Nicias' character. See Thuc. VII. 50, ἦν γὰρ τοι καὶ ἄγαν θειασμῷ τε καὶ τῷ τοιοῦτῳ προσκείμενος. See also Nicias' speech in c. 77 of the same book, πολλὰ μὲν ἐς θεοῦς νόμιμα δεδιήτημαι...εἰ τῷ θεῶν ἐπίφθονοι ἐστρατεύσαμεν, ἀποχρώντως ἤδη τετιμωρήμεθα.

32 **ποῖον βρέτας** ;] Meineke's emendation for the corrupt βρετέττας of the MSS. is to insert φέρ', ἐτεὸν κ.τ.λ. For the use of ποῖος in ridi-

cule cf. note on *Acharn.* 62. Porson's βρέτας ; τὸ ποῖον ; is not satisfactory, the article not being proper in such contemptuous questions. Holden proposes ποῖον βρέτας ; τίς ἐτεὸν ἡγεῖται θεοῦς ; But it does not seem well to disturb ἐτεὸν ἡγεῖ, for ἐτεὸν is frequently so used in wondering questions about the person addressed : e.g. below v. 732, σὺ δ' εἰ τίς ἐτεόν ;

ἡγεῖ γὰρ θεοῦς ;] Cf. Plat. *Apol.* 27 D, εἴπερ δαίμονας ἡγοῦμαι.

ΔΗΜΟΣΘΕΝΗΣ

εὖ προσβιβάσεις μ'.

ΝΙΚΙΑΣ

ἀλλ' ἑτέρα πη σκεπτέον.

35

ΔΗΜΟΣΘΕΝΗΣ

βούλει τὸ πρᾶγμα τοῖς θεαταῖσιν φράσω ;

ΝΙΚΙΑΣ

οὐ χεῖρον' ἐν δ' αὐτοὺς παραιτησόμεθα,
ἐπίδηλον ἡμῖν τοῖς προσώποισιν ποιεῖν,
ἦν τοῖς ἔπεσι χαίρωσι καὶ τοῖς πράγμασι.

ΔΗΜΟΣΘΕΝΗΣ

λέγοιμ' ἂν ἤδη. νῶν γάρ ἐστι δεσπότης

40

ἄγροικος ὀργῆν, κυμοτρῶξ, ἀκράχολος,
Δῆμος πυκνίτης, δύσκολον γερόντιον
ὑπόκωφον. οὗτος τῇ προτέρᾳ νομηνίᾳ
ἐπρίατο δούλον, βυρσοδέψην Παφλαγόνα,
πανουργότατον καὶ διαβολώτατόν τινα.

45

οὗτος καταγνοὺς τοῦ γέροντος τοὺς τρόπους,
ὁ βυρσοπαφλαγῶν, ὑποπεσῶν τὸν δεσπότην
ἦκαλλ', ἐθώπευ', ἐκολάκευ', ἐξηπάτα
κοσκυλματίοις ἄκροισι, τοιαυτὶ λέγων·

ὦ Δῆμε, λούσαι πρῶτον ἐκδικάσας μίαν,

50

ἐνθού, ῥόφησον, ἔντραγ', ἔχε τριώβολον.

βούλει παραθῶ σοι δόρπον; εἶπ' ἀναρπάσας

ὅ τι ἂν τις ἡμῶν σκευάσῃ, τῷ δεσπότην

Παφλαγῶν κεχάρισται τοῦτο. καὶ πρῶην γ' ἐμοῦ

35 εὖ προσβιβάσεις μ'.] 'A good proof.'

36 φράσω.] aor. conj. 'visne dicam.'

40 γάρ.] Frequently thus used, not by way of reason for the clause immediately preceding, but to begin an explanation or story. 'We have, you must know, &c.'

42 πυκνίτης.] The Pnyx is the

old man's supposed deme.

43 νομηνία.] A fair was held on the first day of the month. Cf. *Vesp.* 171, where Philocleon proposes to sell his donkey on this day.

49 κοσκυλματίοις.] τοῖς περικεκομμένοις καὶ ἀπορρφεῖσι δέρμασι. Schol.

51 τριώβολον.] 'The dicast's daily pay.' Cf. v. 800.

μᾶζαν μεμαχότος ἐν Πύλῳ Λακωνικὴν,
 πανουργότατά πως περιδραμῶν ὑφαρπάσας
 αὐτὸς παρέθηκε τὴν ὑπ' ἐμοῦ μεμαγμένην.
 ἡμᾶς δ' ἀπελαύνει, κοῦκ ἔᾶ τὸν δεσπότην
 ἄλλον θεραπεύειν, ἀλλὰ βυρσίνην ἔχων
 δειπνοῦντος ἐστὼς ἀποσοβεῖ τοὺς ῥήτορας. 60
 ἄδει δὲ χρησμούς· ὁ δὲ γέρων σιβυλλιά,
 ὁ δ' αὐτὸν ὡς ὄρᾳ μεμακκοηκότα,
 τέχνην πεποιήται. τοὺς γὰρ ἔνδον ἀντικρυς
 ψευδῆ διαβάλλει· κᾶτα μαστιγούμεθα
 ἡμεῖς· Παφλαγῶν δὲ περιθέων τοὺς οἰκέτας 65
 αἰτεῖ, ταραττει, δωροδοκεῖ, λέγων τάδε·
 ὄρατε τὸν Ἕλαν δι' ἐμὲ μαστιγούμενον·
 εἰ μὴ μ' ἀνοπέισετ', ἀποθανεῖσθε τήμερον.
 ἡμεῖς δὲ δίδομεν· εἰ δὲ μὴ, πατούμενοι
 ὑπὸ τοῦ γέροντος ὀκταπλάσι χέζομεν. 70
 νῦν οὖν ἀνύσαντε φροντίσωμεν, ὦγαθέ,
 ποῖαν ὁδὸν νῶν τρεπτέου καὶ πρὸς τίνα.

ΝΙΚΙΑΣ

κράτιστ' ἐκείνην τὴν μόλωμεν, ὦγαθέ.

55 μᾶζαν ἐν Πύλῳ Λακωνικὴν.] This cribbing of Demosthenes' cake at Pylos is repeatedly brought up in this play. For the events, cf. Thuc. IV. 2—40. Services done are figuratively represented by articles of food. Cf. below v. 815, τὸν Πειραιᾶ προσέμαζεν.

56 περιδραμῶν.] Holden takes παραδραμῶν, from Suidas.

59 βυρσίνην.] For μυρσίνην. The change from one labial to the other was easy. Cf. v. 449. 'Bunch of... leathers' (for 'feathers'), Walsh.

61 σιβυλλιά.] χρησμῶν ἐρᾶ. Schol.

63 τ. πεποίηται.] 'Has devised a trick.' The trick is explained by τοὺς γὰρ κ.τ.λ.

67 δι' ἐμὲ μ.] 'Flogged through me, owing to me,' *i. e.* you see how I got Hylas flogged, was the cause of his flogging. *διὰ* with the accus.

always denotes the *cause*, not the *instrument*, though the distinction is at times a nice one. Cf. Thuc. III. 39, τῆς προσόδου δι' ἣν ἰσχύομεν, 'our revenue by reason of which we are strong:' the Athenians were strong, *διὰ τὸ ἔχειν προσόδους*, because they had money revenues. So also in Dem. *Meid.* 547, χρήματα δι' ἃ ταῦτα ποιεῖ, 'the money, his having which is the cause of his insolence.' Meidias was insolent *διὰ τὸ χρήματα ἔχειν*. It of course rests with the writer in this case whether he will denote the 'money' as the *cause* or the *means*, for it might be termed either the one or the other.

68 ἀναπέισετ'.] 'If you do not make me your friend,' win me over by bribes to plead your cause.

73 τὴν μόλωμεν, κ.τ.λ.] The best way seems to him 'to hook it.'

ΔΗΜΟΣΘΕΝΗΣ

ἀλλ' οὐχ οἶόν τε τὸν Παφλαγόν' οὐδὲν λαθεῖν·
 ἔφορα γὰρ αὐτὸς πάντ'. ἔχει γὰρ τὸ σκέλος
 τὸ μὲν ἐν Πύλῳ, τὸ δ' ἕτερον ἐν τῆκκλησίᾳ.
 τοσόνδε δ' αὐτοῦ βῆμα διαβεβηκότος
 ὁ πρωκτός ἐστιν αὐτόχημ' ἐν Χαόσι,
 τὼ χεῖρ' ἐν Αἰτωλοῖς, ὁ νοῦς δ' ἐν Κλωπιδῶν.

75

ΝΙΚΙΑΣ

κράτιστον οὖν νῶν ἀποθανεῖν. ἀλλὰ σκόπει,
 ὅπως ἂν ἀποθάνοιμεν ἀνδρικώτατα.

80

ΔΗΜΟΣΘΕΝΗΣ

πῶς δῆτα πῶς γένοιτ' ἂν ἀνδρικώτατα;

ΝΙΚΙΑΣ

βέλτιστον ἡμῖν αἶμα ταύρειον πιεῖν.
 ὁ Θεμιστοκλέους γὰρ θάνατος αἰρετώτερος.

ΔΗΜΟΣΘΕΝΗΣ

μὰ Δί' ἀλλ' ἄκρατον οἶνον ἀγαθοῦ δαίμονος.
 ἴσως γὰρ ἂν χρηστόν τι βουλευσαίμεθα.

85

ΝΙΚΙΑΣ

ἰδού γ' ἄκρατον. περὶ ποτοῦ γοῦν ἐστὶ σοί.
 πῶς δ' ἂν μεθύων χρηστόν τι βουλεύσαιτ' ἀνῆρ;

78 ὁ πρωκτός...ἐν Χαόσι.] Cf. *Acharn.* 604.

79 Αἰτωλοῖς...Κλωπιδῶν.] From *αἰτεῖν* and *κλέπτειν*. 'Askham and Steal-well.' Walsh. There was an Attic deme *Κρωπία*.

81 ὅπως ἂν ἀποθάνοιμεν.] 'In what way we may die.' *ἀποθάνωμεν*, Mein. 'That we may die.' The *ὅπως ἂν* with conj. seems more of direct intent, with optat. of doubt as to manner: though originally *ὅπως* is simply relative of *πῶς* and expresses 'manner.' The *πῶς γένοιτ' ἂν* of Demosthenes makes for Dindorf's reading.

82 πῶς γένοιτ' ἂν.] There is in phrases of this kind an union of

question and wish. The distinctions sometimes laid down between *πῶς ἂν* 'quomodo' and *πῶς ἂν* 'utinam,' limiting each to certain writers, appear to rest on no sure foundation. Cf. v. 88.

83 αἶμα ταύρειον.] This is not poison, and Themistocles probably died a natural death. Cf. Thuc. I. 138, who however mentions the idea as current that he committed suicide.

87 ἰδού γ'.] In contempt. Cf. v. 344, *ἰδού λέγειν*.

περὶ ποτοῦ γ. ἐ. σ.] Most editors make this a question, 'Are you then all for drink?' But how then can *γοῦν* be properly rendered? The force of *γοῦν* seems to be to bring in

ΔΗΜΟΣΘΕΝΗΣ

ἄληθες, οὗτος; κρουνοχυτρολήραιοι εἶ.
οἶνον σὺ τολμᾶς εἰς ἐπίνοιαν λοιδορεῖν;
οἶνου γὰρ εὐροις ἂν τι πρακτικώτερον;
ὄρας; ὅταν πίνωσιν ἄνθρωποι, τότε
πλουτοῦσι, διαπράττουσι, νικῶσιν δίκας,
εὐδαιμονοῦσιν, ὠφελούσι τοὺς φίλους.
ἀλλ' ἐξένευγέ μοι ταχέως οἶνου χάα,
τὸν νοῦν ἔν' ἄρω καὶ λέγω τι δεξιόν.

90

95

ΝΙΚΙΑΣ

οἶμοι, τί ποθ' ἡμᾶς ἐργάσει τῷ σῶ ποτῶ;

a special example illustrative or confirmatory of some general assertion. Its English equivalents are 'for example,' or 'at any rate.' Its force may be well seen in Thucydides' speeches, e.g. I. 76, the Athenians, after saying πᾶσιν ἀνεπίφθονον τὰ ξυμφέροντα εἶ τίθεσθαι, go on with ὑμεῖς γοῦν, ὧ Λακεδαιμόνιοι, τὰς... πόλεις ἐπὶ τὸ ὑμῶν ὠφελίμον καταστησάμενοι ἐξηγεῖσθε. And further on in the same chapter they say, 'We have been less unfair than we might have been, *at any rate*, had others the power we have, it would soon be seen whether we are or are not moderate' (ἄλλους γ' ἂν οὖν κ.τ.λ.). The very next chapter gives two more instances, ὑπὸ γοῦν τοῦ Μήδου ... and ὑμεῖς γ' ἂν οὖν. And in this passage it seems to refer to a clause to be supplied after the contemptuous ἰδοὺ γ' ἄκρατον. 'A fig for your unmixed wine. (Yet we do in some sort agree, at any rate you're for a drink (though it is not the tittle I proposed, viz. bull's blood).' Insert 'yet' in translation, and it will be clear enough. 'A fig &c. Yet you're at any rate &c.' Walsh alone of the translators gives it rightly.

89 ἄληθες, οὗτος;] 'Say you really so, friend?' *i.e.* that men in liquor can't plan good schemes: for his question implied as much.

κρουνοχυτρολήραιοι.] Meineke

objects to the termination of this compound, and proposes κρουνοχυτρολήραιοι. Bentley κρουνοχυτρολήραιοι. Bergk κρονικοχυτρολήραιοι. For the sense cf. Hor. *Ep.* I. xix. 1—3: Prisco si credis, Mæcenas docete, Cratino, Nulla placere diu nec vivere carmina possunt Quæ scribuntur aquæ potoribus. This opinion on water-drinking Demosthenes seems to have shared.

90 εἰς ἐπίνοιαν.] 'As applied to wit,' *i.e.* as a producer or sharpener of wit. The force of *εἰς* is here the same as in such phrases as *χρήσιμον εἰς τοῦτο*, for *λοιδορεῖν* is about equivalent to *ἄχρηστον λέγειν*.

93 διαπράττουσι.] 'They succeed, are effective.' *εὐτυχοῦσι*, Gl. Victor. In illustration of the effects assigned to wine, besides the passages quoted by Mitchell and others, there is one of Bacchylides quoted by Athenæus to the point: γλυκεῖ ἄναγκα σενομένα κυλικῶν θάλαπσι θυμόν· | ...αὐτὸς μὲν (ὁ μεθύων) πολέων κρήδεμνα λύει, | πᾶσι δ' ἀνθρώποις μοναρχήσειν δοκεῖ | χρυσῷ δ' ἐλέφαντί τε μαρμαίρουσιν οἴκοι· | πυροφόροι τε κατ' αἰγλήεντα πόντον | νῆες ἀγούσιν ἀπ' Αἰγύπτου μέγιστον | πλοῦτον. ὡς πίνοντος ὀρμαίνει κέαρ.

96 τὸν νοῦν ἔν' ἄρω.] To wet his whistle, and to whet his wits.

97 ποτῶ.] From *ποτόν*. Others prefer *πότῳ*, from *πότος*. There seems little difference here.

ΔΗΜΟΣΘΕΝΗΣ

ἀγάθ'· ἀλλ' ἔνεγκ'· ἐγὼ δὲ κατακλιθήσομαι.
ἦν γὰρ μεθυσθῶ, πάντα ταυτὶ καταπάσσω
βουλευματίων καὶ γνωμιδίων καὶ νοιδίων.

100

ΝΙΚΙΑΣ

ὡς εὐτυχῶς ὅτι οὐκ ἐλήφθην ἔνδοθεν
κλέπτων τὸν οἶνον.

ΔΗΜΟΣΘΕΝΗΣ

εἰπέ μοι, Παφλαγῶν τί δρᾶ;

ΝΙΚΙΑΣ

ἐπίπαστα λείξας δημιόπραθ' ὁ βάσκανος
ρέγει μεθύων ἐν ταῖσι βύρσαις ὑπτίως.

ΔΗΜΟΣΘΕΝΗΣ

ἴθι νυν, ἄκρατον ἐγκάναξόν μοι πολὺν
σπονδήν.

105

ΝΙΚΙΑΣ

λαβὲ δὴ καὶ σπείσον ἀγαθοῦ δαίμονος·
ἔλχ' ἔλκε τὴν τοῦ δαίμονος τοῦ Πραμνίου.

ΔΗΜΟΣΘΕΝΗΣ

ὦ δαίμον ἀγαθὲ, σὸν τὸ βούλευμ', οὐκ ἐμόν.

ΝΙΚΙΑΣ

εἶπ', ἀντιβολῶ, τί ἔστι;

98 ἀγάθ'.] ἀγαθὰ ἐργάσομαι.

99 ἦν γὰρ μ.] The γὰρ connects the following with ἀγαθά: 'I shall do good;—so bring it &c.—for I shall, if &c.'

101 ὡς εὐτυχῶς.] Sc. ἐπραξα. Perhaps however it is a conclusion of two constructions. 1. ὡς εὐτυχῆς (ἦν) ὅτι οὐκ. 2. ὡς εὐτυχῶς οὐκ. Compare the Platonic phrase *θανμασίως ὡς*.

103. Cleon got others ruined and beggared by false charges, &c., and then fed on their substance.

105 ἄκρ. πολὺν.] Sc. οἶνον. σπονδήν as a libation.

106 ἀγ. δαίμονος.] The genitive is of the deity toasted. See above, v. 85. There were certain usual toasts. Zeus the preserver was the third: see Blomf. on *τριτόσπονδος* Æsch. *Ag.* 237. For this sense of ἔλκειν cf. *Pac.* 1131, *διέλκων*, comparing that passage with *Ach.* 751.

107 Πραμνίου.] This wine some make to come from Thrace, some from Asia Minor. Homer mentions it, *Il.* λ. 638.

ΔΗΜΟΣΘΕΝΗΣ

τούς χρησμούς ταχύ
κλέψας ἔνεγκε τοῦ Παφλαγόνου ἔνδοθεν,
ἕως καθεύδει.

110

ΝΙΚΙΑΣ

ταῦτ'. ἀτὰρ τοῦ δαίμονος
δέδοιχ' ὅπως μὴ τεύξομαι κακοδαίμονος.

ΔΗΜΟΣΘΕΝΗΣ

φέρε νυν ἐγὼ 'μαυτῷ προσαγάγω τὸν χόα.
[τὸν νοῦν ἴν' ἄρδω καὶ λέγω τι δεξιόν.]

ΝΙΚΙΑΣ

ὡς μεγάλ' ὁ Παφλαγὸν πέρδεται καὶ ρέγκεται,
ὥστ' ἔλαθον αὐτὸν τὸν ἱερὸν χρησμὸν λαβὼν,
ὄνπερ μάλιστ' ἐφύλαττεν.

115

ΔΗΜΟΣΘΕΝΗΣ

ὦ σοφώτατε,
φέρ' αὐτὸν, ἴν' ἀναγνῶ· σὺ δ' ἔγχεον πιεῖν
ἀνύσας τι. φέρ' ἴδω τί ἄρ' ἔνεστιν αὐτόθι.
ὦ λόγια. δὸς μοι δὸς τὸ ποτήριον ταχύ.

120

ΝΙΚΙΑΣ

ἰδού· τί φησ' ὁ χρησμός;

ΔΗΜΟΣΘΕΝΗΣ

ἑτέραν ἔγχεον.

ΝΙΚΙΑΣ

ἐν τοῖς λογίοις ἔνεστιν ἑτέραν ἔγχεον;

ΔΗΜΟΣΘΕΝΗΣ

ὦ Βάκι.

111 ταῦτ'.] Cf. *Ach.* 815, *Pac.* 275.

114 τὸν νοῦν κ.τ.λ.] Meineke rejects this line here.

119 φέρ' ἴδω...αὐτόθι.] Between this and ὦ λόγια he gives a glance

at the oracles.

121 ἰδού.] Cf. v. 157. *Acharn.* 364. ἰδού, 'Well, there you are,' or 'tis done.'

123 ὦ Βάκι.] The Scholiast says there were three of the name: an

ΝΙΚΙΑΣ

τί ἔστι;

ΔΗΜΟΣΘΕΝΗΣ

δὸς τὸ ποτήριον ταχύ.

ΝΙΚΙΑΣ

πολλῶ γ' ὁ Βάκις ἐχρήτη τῷ ποτηρίῳ.

ΔΗΜΟΣΘΕΝΗΣ

ὦ μιὰρὲ Παφλαγῶν, ταῦτ' ἄρ' ἐφυλάττου πάλαι, 125
τὸν περὶ σεαυτοῦ χρησμὸν ὀρρωδῶν;

ΝΙΚΙΑΣ

τιή;

ΔΗΜΟΣΘΕΝΗΣ

ἐνταῦθ' ἔνεστιν αὐτὸς ὡς ἀπόλλυται.

ΝΙΚΙΑΣ

καὶ πῶς;

ΔΗΜΟΣΘΕΝΗΣ

ὅπως; ὁ χρησμὸς ἄντικρυς λέγει
ὡς πρῶτα μὲν στυππειοπώλης γίγνεται,
ὃς πρῶτος ἔξει τῆς πόλεως τὰ πράγματα. 130

ΝΙΚΙΑΣ

εἰς οὔτοσὶ πώλης. τί τὸν τεύθεν; λέγε.

ΔΗΜΟΣΘΕΝΗΣ

μετὰ τοῦτον αὔθις προβατοπώλης δεύτερος.

ΝΙΚΙΑΣ

δύο τῶδε πῶλα. καὶ τί τόνδε χρῆ παθεῖν;

Athenian, a Locrian, a Boeotian. Herodotus (VIII. 20, 77) gives oracles of a Bacis. In v. 1003 of this play Cleon's oracles by Bacis are topped by those of Glanis, Bacis' elder brother.

124 πολλῶ γ'...τῷ ποτηρίῳ.] 'Bacis used the cup right freely.'

125 ταῦτ' ἄρ'.] ταῦτα=διὰ ταῦτα here, as in *Acharn.* 90. 'This then after all was why you were so careful (of the oracles).' cf. note on v. 1039 for ἐφυλάττου.

129 στυππειοπώλης.] Eucrates. Cf. v. 254.

132 προβατοπ.] Lysicles.

ΔΗΜΟΣΘΕΝΗΣ

κρατεῖν, ἕως ἕτερος ἀνὴρ βδελυρώτερος
 αὐτοῦ γένοιτο· μετὰ δὲ ταῦτ' ἀπόλλυται.
 ἐπιγίγνεται γὰρ βυρσοπώλης ὁ Παφλαγῶν,
 ἄρπαξ, κεκράκτης, Κυκλοβόρου φωνὴν ἔχων.

135

ΝΙΚΙΑΣ

τὸν προβατοπώλην ἦν ἄρ' ἀπολέσθαι χρεῶν
 ὑπὸ βυρσοπώλου;

ΔΗΜΟΣΘΕΝΗΣ

νὴ Δί'.

ΝΙΚΙΑΣ

οἴμοι δειλῆιος.

πόθεν οὖν ἂν ἔτι γένοιτο πώλης εἰς μόνος;

140

ΔΗΜΟΣΘΕΝΗΣ

ἔτ' ἐστὶν εἰς, ὑπερφυᾶ τέχνην ἔχων.

ΝΙΚΙΑΣ

εἴπ', ἀντιβολῶ, τίς ἐστιν;

ΔΗΜΟΣΘΕΝΗΣ

εἴπω;

ΝΙΚΙΑΣ

νὴ Δία.

ΔΗΜΟΣΘΕΝΗΣ

ἀλλαντοπώλης ἔσθ' ὁ τοῦτον ἐξελῶν.

ΝΙΚΙΑΣ

ἀλλαντοπώλης; ὦ Πόσειδον τῆς τέχνης.
 φέρε ποῦ τὸν ἄνδρα τοῦτον ἐξευρήσομεν;

145

ΔΗΜΟΣΘΕΝΗΣ

ζητῶμεν αὐτόν.

137. Κυκλοβόρου.] A torrent in Attica; whence the verb *κυκλοβορεῖν*, for which see *Acharn.* 381.

143. ἐξελῶν.] The Attic fut. of *ἐξελαύνω*, a form common in Aristophanes: cf. below v. 290.

ΝΙΚΙΑΣ

ἀλλ' ὁδὸν προσέρχεται
ὥσπερ κατὰ θείον εἰς ἀγοράν.

ΔΗΜΟΣΘΕΝΗΣ

ὦ μακάριε
ἀλλαντοπῶλα, δεῦρο δεῦρ', ὦ φίλτατε,
ἀνάβαινε σωτῆρ τῇ πόλει καὶ νῦν φανείς.

ΑΛΛΑΝΤΟΠΩΛΗΣ

τί ἔστι; τί με καλεῖτε;

ΔΗΜΟΣΘΕΝΗΣ

δεῦρ' ἔλθ', ἵνα πύθη 150
ὡς εὐτυχῆς εἶ καὶ μεγάλως εὐδαιμονεῖς.

ΝΙΚΙΑΣ

ἴθι δὴ, κάθειλ' αὐτοῦ τούλεόν, καὶ τοῦ θεοῦ
τὸν χρησμὸν ἀναδίδαξον αὐτὸν ὡς ἔχει·
ἐγὼ δ' ἰὼν προσκίψομαι τὸν Παφλαγόνα.

ΔΗΜΟΣΘΕΝΗΣ

ἄγε δὴ σὺ κατάθου πρῶτα τὰ σκεύη χαμαί· 155
ἔπειτα τὴν γῆν πρόσκυσον καὶ τοὺς θεοὺς.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἰδοὺ τί ἔστιν;

ΔΗΜΟΣΘΕΝΗΣ

ὦ μακάρι', ὦ πλούσιε,
ὦ νῦν μὲν οὐδεῖς, αὔριον δ' ὑπέρμεγας·
ὦ τῶν Ἀθηνῶν ταγὲ τῶν εὐδαιμόνων.

147 κατὰ θείον.] Meineke reads θεὸν with Cobet.

149 ἀνάβαινε.] 'Come up.' He might be called on to mount up, as the stage was raised. Cf. *Ach.* 732. Perhaps too Cleon's house was represented as higher than the market which the sausage-seller was crossing.

153 ἀναδίδαξον.] The preposition

has a certain corrective force (as indeed all teaching implies some correction and change), but not so much as when ἀναδιδάσκω = *dedocere*, 'to teach otherwise or better,' with an idea of former lessons being unlearned. A similar use of ἀνάδ. hardly differing from διδάσκω is in *Thuc.* I. 32.

ΑΛΛΑΝΤΟΠΩΛΗΣ

τί μ', ὦγάθ', οὐ πλυνεῖν ἔῃς τὰς κοιλίας
 πωλεῖν τε τοὺς ἀλλάντας, ἀλλὰ καταγελαῖς; 160

ΔΗΜΟΣΘΕΝΗΣ

ὦ μῶρε, ποίας κοιλίας; δευρὶ βλέπε.
 τὰς στίχας ὄρῃς τὰς τῶνδε τῶν λαῶν;

ΑΛΛΑΝΤΟΠΩΛΗΣ

ὄρῳ.

ΔΗΜΟΣΘΕΝΗΣ

τούτων ἀπάντων αὐτὸς ἀρχέλας ἔσει,
 καὶ τῆς ἀγορᾶς καὶ τῶν λιμένων καὶ τῆς πυκνός· 165
 βουλήν πατήσεις καὶ στρατηγούς κλαστάσεις, *κλαστάσεις*
 δῆσεις, φυλάξεις, ἐν πρυτανείῳ λαϊκάσεις.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐγώ;

ΔΗΜΟΣΘΕΝΗΣ

σὺ μέντοι· κούδέπω γε πάνθ' ὄρῃς.
 ἀλλ' ἐπανάβηθι κάπιδι τοῦλεόν τοδὶ
 καὶ κάτιδε τὰς νήσους ἀπάσας ἐν κύκλῳ. 170

ΑΛΛΑΝΤΟΠΩΛΗΣ

καθορῶ.

ΔΗΜΟΣΘΕΝΗΣ

τί δαί; τὰμπόρια καὶ τὰς ὀλκάδας;

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐγωγε.

ΔΗΜΟΣΘΕΝΗΣ

πῶς οὖν οὐ μέγਾਲως εὐδαιμονεῖς;
 ἔτι νῦν τὸν ὀφθαλμὸν παράβαλ' ἐς Καρίαν
 τὸν δεξιὸν, τὸν δ' ἕτερον ἐς Καρχηδόνα.

155 τὰ σκεύη.] Knives (489) and a ladle (921) were among them.

162 ποίας.] 'Tripe indeed!' Cf. note on *Acharn.* 109, ποίας ἀχάνας;

163 στίχας...λαῶν.] Homeric: cf. *Il.* δ. 90, λαῶν στίχες ἀσπιστάων.

Hence the non-Attic λαφν.

164 ἀρχέλας.] The short form of ἀρχέλαος, ἀρχέλεως. Cf. Eur. *Troad.* 212 for Μενέλας. Nicolas is an instance of that form having prevailed.

173 ἐς Καρίαν...ἐς Καρχηδόνα.]

ΑΛΛΑΝΤΟΠΩΛΗΣ

εὐδαιμονήσω δ', εἰ διαστραφήσομαι;

175

ΔΗΜΟΣΘΕΝΗΣ

οὐκ, ἀλλὰ διὰ σοῦ ταῦτα πάντα πέρναται.
 γίγναι γὰρ, ὡς ὁ χρησμὸς οὕτως λέγει,
 ἀνὴρ μέγιστος.

ΑΛΛΑΝΤΟΠΩΛΗΣ

εἰπέ μοι, καὶ πῶς ἐγὼ
 ἀλλαντοπώλης ὦν ἀνὴρ γενησομαι;

ΔΗΜΟΣΘΕΝΗΣ

δι' αὐτὸ γάρ τοι τοῦτο καὶ γίγναι μέγας,
 ὅτι ἡ πονηρὸς κἀξ ἀγορᾶς εἶ καὶ θρασύς.

180

ΑΛΛΑΝΤΟΠΩΛΗΣ

οὐκ ἀξιῶ 'γὼ 'μαυτὸν ἰσχύειν μέγα.

ΔΗΜΟΣΘΕΝΗΣ

οἶμοι, τί ποτ' ἔσθ' ὅτι σαυτὸν οὐ φῆς ἀξιον;
 ξυνειδέναί τι μοι δοκεῖς σαυτῶ καλόν.
 μῶν ἐκ καλῶν εἶ κάγαθῶν;

ΑΛΛΑΝΤΟΠΩΛΗΣ

μὰ τοὺς θεοὺς,

185

Many editors adopt the conjecture *Καλχηδόνα*, which is indeed almost necessary, if *διαστραφήσομαι* be taken of 'squinting,' for Caria and Carthage are incompatible as points for the two eyes to aim at. But if we look to a passage in the *Birds* (v. 177): Π. *περίλαγε τὸν τράχηλον*. Ε. *νῆ Δία, ἀπολαύσομαι τι δ' εἰ διαστραφήσομαι*; it is plain that *διαστρ.* means there 'I shall get a twist in my neck;' and so it probably should be rendered here. The two directions, *ἄνω* and *κάτω*, are just as opposite there as are Caria and Carthage here. The sausage-seller is to look to Caria, and then, with a sudden twist round, to Carthage. The Scholiast

also talks of the word *διαστρέφεισθαι*, as applied to twisted limbs.

176 *πέρναται*.] Present tense used in prophecy, as in vv. 199, 200, to express the certainty of the event foretold.

179 *ἀνὴρ γ.*] A sausage-seller then was not a whole man; what fraction of one he was we have no table to show, as we have in the case of tailors.

181 *κἀξ ἀγορᾶς*.] The market was the natural resort of rogues. Cf. the *ἀγοραῖοι* of Thessalonica, Act. Apost. xvii. 5. And Demosthenes (*De Coron.* 269) speaks of *περίτρυμμο ἀγορᾶς*.

εἰ μὴ ἕκ πονηρῶν γ'.

ΔΗΜΟΣΘΕΝΗΣ

ὦ μακάριε τῆς τύχης,
ὅσον πέπονθας ἀγαθὸν ἐς τὰ πράγματα.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἀλλ', ὦγάθ', οὐδὲ μουσικὴν ἐπίσταμαι,
πλὴν γραμμάτων, καὶ ταῦτα μέντοι κακὰ κακῶς.

ΔΗΜΟΣΘΕΝΗΣ

τουτὶ μόνον σ' ἔβλαψεν, ὅτι καὶ κακὰ κακῶς. 190
ἢ δημαγωγία γὰρ οὐ πρὸς μουσικῶν
ἔτ' ἐστὶν ἀνδρὸς οὐδὲ χρηστοῦ τοὺς τρόπους,
ἀλλ' εἰς ἀμαθίην καὶ βδελυρόν. ἀλλὰ μὴ παρήσ
ἅ σοι διδῶσ' ἐν τοῖς λογίοισιν οἱ θεοί.

ΑΛΛΑΝΤΟΠΩΛΗΣ

πῶς δῆτά φησ' ὁ χρησμός;

ΔΗΜΟΣΘΕΝΗΣ

εὖ νῆ τοὺς θεοὺς 195
καὶ ποικίλως πῶς καὶ σοφῶς ἠνιγμένος.
'Ἄλλ' ὁπότεν μάρψῃ βυρσαίετος ἀγκυλοχείλης

186 εἰ μὴ ἕκ πονηρῶν γ'.] 'No, by the gods (from no gentlemen am I), unless to be from blackguards be so.' Cf. *Thesm.* 898: ἘΥ. τίς ἢ γράυς; ΜΝ. αὕτη Θεονόη Πρωτεύς. ΓΥ. Η. μὰ τῷ θεῷ, εἰ μὴ Κρίτυλλά γ' Ἀντιθέου Γαργηττόθεν. Also *Lysis* 943.

187 ὅσον π. ἀγ. ἐς τὰ πράγματα.] 'What an advantage you have, with what odds on your side you start for a statesman.'

188 ἀλλ', ὦγάθ', οὐδὲ μ.] 'But I'm no scholar, save just my letters.' The wide sense of μουσική hardly finds a good English equivalent; but 'scholar' ('scollard' in pronunciation generally) in the mouth of country people about gives the idea of the μουσικός, as the sausage-seller understood it.

189 κακὰ κακῶς.] Cf. *Acharn.* 253.

193 ἀλλ' εἰς ἀμαθίην.] 'But looks to an ignoramus (to take it in hand).' But Meineke suspects corruption, as the ellipse is harsh.

196 ἠνιγμένος.] ἠνιγμένα Mein., 'ad emendati et attici sermonis legem.' But will not the adverbs εὖ, ποικίλως, σοφῶς answer πῶς, ἠνιγμένος being added as an after-thought?

197 ἀγκυλοχείλης.] ἀγκυλοχέλης Mein. The former seems a better specific epithet for an eagle, since crooked claws are more common to other birds. And it is ἀγκυλοχέλης thrice in Homer. *Od.* XIX. 538, and *Il.* XVI. 428, *Od.* XXII. 302, γαμφύ-
νυχες ἀγκυλοχέλαι; which last passages preclude any possibility of a variant ἀγκυλοχέλης in Homer. On

γαμφηλῆσι δράκοντα κοάλεμον αἱματοπώτην,
 δὴ τότε Παφλαγόνων μὲν ἀπόλλυται ἢ σκοροδάλμη,
 κοιλιοπώλησιν δὲ θεὸς μέγα κῦδος ὀπάζει,
 αἶ κα μὴ πωλεῖν ἀλλᾶντας μᾶλλον ἔλονται.

200

ΑΛΛΑΝΤΟΠΩΛΗΣ

πῶς οὖν πρὸς ἐμὲ ταυτ' ἐστίν; ἀναδίδασκέ με.

ΔΗΜΟΣΘΕΝΗΣ

βυρσαίετος μὲν ὁ Παφλαγὼν ἐσθ' οὔτοσι.

ΑΛΛΑΝΤΟΠΩΛΗΣ

τί δ' ἀγκυλοχείλης ἐστίν;

ΔΗΜΟΣΘΕΝΗΣ

αὐτό που λέγει,
 ὅτι ἀγκύλαις ταῖς χερσὶν ἀρπάζων φέρει.

205

ΑΛΛΑΝΤΟΠΩΛΗΣ

ὁ δράκων δὲ πρὸς τί;

ΔΗΜΟΣΘΕΝΗΣ

τοῦτο περιφανέστατον.

ὁ δράκων γάρ ἐστι μακρὸν ὅ τ' ἀλλᾶς αὖ μακρον'
 εἶθ' αἱματοπώτης ἐσθ' ὅ τ' ἀλλᾶς χῶ δράκων.
 τὸν οὖν δράκοντά φησι τὸν βυρσαίετον
 ἤδη κρατήσειν, αἶ κα μὴ θαλφθῆ λόγιοις.

210

ΑΛΛΑΝΤΟΠΩΛΗΣ

τὰ μὲν λόγι' αἰκάλλει με· θαυμάζω δ' ὅπως
 τὸν δῆμον οἶός τ' ἐπιτροπεύειν εἴμ' ἐγώ.

the other hand, the Scholiast takes ἀγκυλοχήλης, and explains it; and v. 205 may rather make for this reading; though not very strongly so, for perhaps it was rather the accidental similarity in sound between χερσὶν and χεῖλος that suggested the explanation, than any designed comparison between hands and claws.

198 κοάλεμον.] ματαιόφρων, κοεῖν γὰρ τὸ αἰσθάνεσθαι, καὶ ὁ ἡλίθιος καὶ

ὁ ἀνόητος κοάλεμος, Suid. Cf. v. 221. 208 αἱματοπώτης.] Walsh argues, with some force, that this epithet suggests 'black puddings' rather than 'sausages' as the equivalent for ἀλλᾶντες.

211 τὰ μὲν λόγι' αἰκάλλει με.] 'Your oracles I like well, but &c.' Cf. *Thesm.* 869, ἀλλ' ὡσπερ αἰκάλλει τι καρδίαν ἐμήν.

ΔΗΜΟΣΘΕΝΗΣ

φαιλότατον ἔργον ταῦθ' ἄπερ ποιεῖς ποίει·
 τάραττε καὶ χόρδευ' ὁμοῦ τὰ πράγματα
 ἅπαντα, καὶ τὸν δῆμον αἰὲ προσποιοῦ
 ὑπογλυκαίνων ῥηματίοις μαγειρικοῖς. *concl. 1122*
 τὰ δ' ἄλλα σοι πρόσεστι δημαγωγικά,
 φωνὴ μιὰρὰ, γέγονας κακῶς, ἀγόραιοις εἰ·
 ἔχεις ἅπαντα πρὸς πολιτείαν ἃ δεῖ·
 χρησμοὶ τε συμβαίνουσι καὶ τὸ Πυθικόν.
 ἀλλὰ στεφανοῦ, καὶ σπένδε τῷ Κροαλέμῳ·
 χῶπῳς ἀμυνεῖ τὸν ἄνδρα.

215

220

ΑΛΛΑΝΤΟΠΩΛΗΣ

καὶ τίς ξύμμαχος

γενήσεται μοι; καὶ γὰρ οἷ τε πλούσιοι
 δεδίασιν αὐτὸν ὅ τε πένης βδύλλει λεῶς.

ΔΗΜΟΣΘΕΝΗΣ

ἀλλ' εἰσὶν ἱππῆς ἄνδρες ἀγαθοὶ χίλιοι
 μισοῦντες αὐτὸν, οἳ βοηθήσουσί σοι,
 καὶ τῶν πολιτῶν οἳ καλοὶ τε καγαθοὶ,
 καὶ τῶν θεατῶν ὅστις ἐστὶ δεξιὸς,
 καὶ γὰρ μετ' αὐτῶν χῶ θεὸς ξυλλήψεται.
 καὶ μὴ δέδιθ'· οὐ γὰρ ἐστὶν ἐξηκασμένος.
 ὑπὸ τοῦ δέους γὰρ αὐτὸν οὐδεὶς ἤθελε
 τῶν σκευοποιῶν εἰκάσαι. πάντως γε μὴν
 γνωσθήσεται· τὸ γὰρ θέατρον δεξιόν.

225

230

218 φωνὴ μιὰρὰ.] Cf. *Soph. Tr.* 987, ἢ δ' αὖ μιὰρὰ βρῖκει. It is here meant of the coarse loud tone of the actual voice, not of abusiveness in words.

221 Κροαλέμῳ.] See above on v. 198. 'Great Nincompoop himself.'

224 βδύλλει.] 'Quakes at,' as in *Thesm.* 354, τί βδύλλεθ' ἡμᾶς; οὐ τι που πολλαὶ δοκοῦμεν εἶναι.

228 δεξιὸς.] Rather a favourite word of compliment with Aristophanes: cf. *Nub.* 521, *Vesp.* 65.

230 καὶ μὴ δέδιθ'· οὐ γὰρ κ.τ.λ.] On this passage the Scholiast says that Aristophanes acted the part of Cleon, smearing his face with paint

or lees of wine: and in the anonymous Greek life of Aristophanes we find the same account. Bergk, and after him Ranke, think that Aristophanes never acted in plays. And this passage does not give much warrant that he did so: but if the reference in v. 378 of the *Acharnians* to a prosecution be thought to be meant of Aristophanes, then either Aristophanes must have acted the part of Dicæopolis, or else Callistratus, as the representative of Aristophanes, and well known to be so. On this latter supposition it is not unlikely that Callistratus took Cleon's part in this play.

ΝΙΚΙΑΣ

οἶμοι κακοδαίμων, ὁ Παφλαγῶν ἐξέρχεται.

ΚΛΕΩΝ

οὔ τοι μὰ τοὺς δώδεκα θεοὺς χαιρήσεται, 235
 ὀγιή 'πὶ τῷ δήμῳ ξυνόμνυτον πάλαι.
 τουτὶ τί δρᾷ τὸ Χαλκιδικὸν ποτήριον;
 οὐκ ἔσθ' ὅπως οὐ Χαλκιδέας ἀφίστατον.
 ἀπολείσθον, ἀποθανεῖσθον, ὦ μιαιρωτάτῳ.

ΔΗΜΟΣΘΕΝΗΣ

οὔτος, τί φεύγεις, οὐ μενεῖς; ὦ γεννάδα 240
 ἀλλαντοπῶλα, μὴ προδῶς τὰ πράγματα.
 ἄνδρες ἱππῆς, παραγένεσθε· νῦν ὁ καιρός. ὦ Σίμων,
 ὦ Παναίτι, οὐκ ἐλάτε πρὸς τὸ δεξιὸν κέρας;
 ἄνδρες ἐγγύς· ἀλλ' ἀμύνου, κάπαναστρέφου πάλιν.
 ὁ κοινορτὸς δῆλος αὐτῶν ὡς ὁμοῦ προσκειμένον. 245
 ἀλλ' ἀμύνου καὶ δίωκε καὶ τροπὴν αὐτοῦ· ποιοῦ.

ΧΟΡΟΣ

παῖε παῖε τὸν πανοῦργον καὶ ταραξιππόστρατον
 καὶ τελώνην καὶ φάραγγα καὶ Χάρυβδιν ἀρπαγῆς,
 κλονε

234. Nicias had been set to watch : cf. v. 154. But Meineke gives this line to the sausage-seller, as an exclamation of fright preparatory to his running away.

237 τὸ Χαλκιδικὸν ποτήριον.] There can be no doubt that the Chalcidians in Thrace are here meant. The Athenians had important transactions with them: the τὰ ἐπὶ Θράκης are constantly meeting us in Thucydides. See Thuc. II. 58, 70, 79, 101; IV. 81, 84, 110, 121, 135. The dependencies of Athens there actually did revolt shortly after the date of this play, so the fear of it would be a likely thing for Cleon to catch at.

238 ἀφίστατον.] A word often used by Thucydides thus of detaching or persuading to revolt dependent states.

239 ἀποθανεῖσθον.] As the Rav. MS. has ἀπολείσθον, Meineke proposes that the line should run ἀπολείσθον ἑξαπολείσθον ὦ μ., comparing *Nub.* 1136, θεῖς μοι πρυτανεῖ ἀπολείν μέ φησι κάξολεῖν.

244 ἄνδρες ἐγγύς· ἀλλ' ἀμύνου, κ.τ.λ.] This is said to the sausage-seller, who has taken to his heels.

245 ὁμοῦ.] 'Near,' τὸ ὁμοῦ λέγουσιν Ἀπτικοὶ ἀντὶ τοῦ ἐγγύς. Schol. Cf. *Rac.* 513, καὶ μὴν ὁμοῦ 'στιν ἦδη, and *Soph. Ant.* 1180, καὶ μὴν ὀρώ τάλαιαν Εὐριδικὴν ὁμοῦ. Compare also the phrase ὁμοσε χωρεῖν of two armies drawing near to do battle.

248 τελώνην.] Cleon's exaction of customs and tributes (τέλη) was excessive, and a lion's share was kept for himself.

Χάρυβδις. 1. Ὁμοῦ Charvbdis tam

καὶ πανούργου καὶ πανούργου· πολλάκις γὰρ αὐτ' ἐρώ.
καὶ γὰρ οὗτος ἦν πανούργος πολλάκις τῆς ἡμέρας. 259
ἀλλὰ παῖε καὶ δῖωκε καὶ τάραττε καὶ κύκα *καὶ κύκα*
καὶ βδελύττου, καὶ γὰρ ἡμεῖς, κάπικείμενος βόα·
εὐλαβοῦ δὲ μὴ 'κφύγη σε' καὶ γὰρ οἶδε τὰς ὁδοὺς,
ἄσπερ Εὐκράτης ἔφηνεν εὐθὺ τῶν κυρηβίων. *bran*

ΚΛΕΩΝ

ὦ γέροντες ἠλιασταί, φράτορες τριωβόλου, 255
οὓς ἐγὼ βόσκω κεκραγῶς καὶ δίκαια κᾶδικα,
παραβοηθεῖθ', ὡς ὑπ' ἀνδρῶν τύπτομαι ξυνωμοτῶν.

ΧΟΡΟΣ

ἐν δίκη γ', ἐπεὶ τὰ κοινὰ πρὶν λαχεῖν κατεσθίεις,
κάποσυκάζεις πιέζων τοὺς ὑπευθύνους σκοπῶν *ἀφ' ἐξουσίας*
ὅστις αὐτῶν ὠμός ἐστιν ἢ πέπων ἢ μὴ πέπων, 260
κἂν τιν' αὐτῶν γνῶς ἀπράγμον' ὄντα καὶ κέχνηότα,
καταγαγὼν ἐκ Χερρονήσου, διαβαλὼν, ἀγκυρίσας,
εἶτ' ἀποστρέψας τὸν ὦμον αὐτὸν ἐνεκολήβασας·

vorax? says Cicero of Antony, *Phil.*
II. 27.

254 ἄσπερ Εὐκράτης κυρηβίων.] What the allusion here is cannot exactly be determined. εὐθὺ τῶν κυρηβίων must mean 'straight to the bran,' and many suppose that Eucrates on some occasion had to run for it and hide himself under his own bran-heap. The Scholiast gives a fragment καὶ σὺ κυρηβιοπῶλα Εὐκράτες στυπαξ. We have had Eucrates above (v. 129) as a hemp-seller.

255 φράτορες τρ.] 'Clansmen of the three-obol-piece, a brotherhood whose tie is that you all receive this same coin: or it might also mean, 'who love your sixpence above kith and kin,' and thus are 'kinsmen of it.' προσφκειωμένοι καὶ προσπεφυκότες τῷ τριωβόλῳ. Schol.

259 ἀποσυκάζεις π.] 'You try like figs by squeezing them.' Figs supply other metaphors. Cf. v. 755.

260 ὠμός—πέπων—μὴ πέπων.] 'Raw—ripe—not (quite) ripe.'

261 ἀπράγμον' ὄντα.] A rare bird at Athens. Cf. Thuc. I. 70: (ἡγούνται) ξυμφορὰν οὐχ ἦσσαν ἡσυχίαν ἀπράγμονα ἢ ἀσχολίαν ἐπίπονον, and Thuc. II. 40, τὸν μηδὲν τῶνδε (πολιτικῶν) μετέχοντα οὐκ ἀπράγμονα ἀλλὰ ἀχρεῖον νομίζομεν.

262—3. καταγαγὼν...ἐνεκολήβασας.] This passage has many difficulties. Most editors adopt Casaubon's conjecture, διαλαβὼν, and some Brúnck's, ἡγκύρισας. Neither change is absolutely needed. διαβαλὼν may stand and be interpreted two ways, according to the sense given to ἀγκυρίσας, nor need the string of participles cause any difficulty. Taking first the explanation of the Scholiast, that ἀγκύρισμα is 'a hook to pull down figs,' we have this rendering, 'Having brought him down from the Chersonese by a calumny, having hooked him down fig-fashion, you then &c.' The fig metaphor would thus be continued from v. 259, and the wrestling me-

καὶ σκοπεῖς γε τῶν πολιτῶν ὅστις ἐστὶν ἀμνοκῶν, *sheep-witted*
 πλούσιος καὶ μὴ πονηρὸς καὶ τρέμων τὰ πράγματα. 265

ΚΛΕΩΝ

ξυνεπίκεισθ' ὑμεῖς; ἐγὼ δ', ὦνδρες, δι' ὑμᾶς τύπτομαι,
 ὅτι λέγειν γνώμην ἔμελλον ὡς δίκαιον ἐν πόλει
 ἐστάναι μνημεῖον ὑμῶν ἐστὶν ἀνδρείας χάριν.

ΧΟΡΟΣ *Chorus*

ὡς δ' ἀλαζῶν, ὡς δὲ μάσθλης εἶδες οἷ' ὑπέρχεται;
 ὥσπερ εἰ γέροντας ἡμᾶς ἐκκοβαλικεύεται. 270
 ἀλλ' ἐὰν ταύτη γε νικᾷ, ταυτηὶ πεπλήξεται
 ἦν δ' ὑπεκκλίνη γε δευρὶ, τὸ σκέλος κυρηβάσει.

ΚΛΕΩΝ

ὦ πόλις καὶ δῆμ', ὑφ' οἷων θηρίων γαστριζομαι.

ΧΟΡΟΣ

καὶ κέκραγας, ὥσπερ αἰετὴν τὴν πόλιν καταστρέφει;

taphors would come in v. 263. Next, taking the Scholiast's other explanation of ἀγκυρίσας by ὑποσκελισσας, we must then interpret (also with the Scholiast) διαβαλῶν of a wrestling trick, which sense seems quite necessary for it in v. 496 (compare also διαβολᾶς in v. 491). What this sense is, is not quite certain: 'to throw your leg across your opponent's leg' probably; or 'to throw your arm across him' (across his neck it would be in v. 491 of this play, see note there); we should then render the passage, 'After bringing him down, having crossed legs with him, and hooked your leg round his, you then wrench back his shoulder and fall heavily on him.' The sense thus given to ἐνεκολήβασας is a probable one: cf. Pind. *Pyth.* VIII. 81 for a description of such a fall. ἐπὶ κόλαις βαίνειν, Suid. Casaubon however takes it to mean 'to gulp down:' and the Scholiast gives καταπέπικας. But the phrase ἀποστρ. τ. ὦ. is diffi-

cult and hardly explicable in connection with this.

264 σκοπεῖς.] The repetition of σκοπεῖς after σκοπῶν in v. 259 seems hardly to call for such curious conjectures as Kock's and Meineke's πέκεις and σποδεῖς.

ἀμνοκῶν.] 'Sheep-witted,' and therefore to be *fleeced*. Cf. note above on κοάλεμος.

266 ὑμεῖς... ὑμᾶς.] Emphatic.

268 ἐστάναι.] Elmsley's ἰστάναι 'to set up' finds abundant illustration. But cf. Herod. II. 141, λίθων ἔστη, 'he was set up (had a statue erected) in stone.'

270 ἐκκοβαλικεύεται.] καὶ κ. Mein. For κόβαλα, cf. vv. 417, 635.

272 ἦν δ'—κυρηβάσει.] 'If he try to slip under and away hitherwards, my toe shall butt at him.' κυρηβάσεια. ἢ διὰ τῶν κεράτων μάχη Schol.

274 καὶ κέκραγας, ὥσπερ, κ.τ.λ.] 'Do you even (dare to) cry out, seeing how you are ever oppressing the

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἀλλ' ἐγὼ σε τῇ βοῇ ταύτῃ γε πρῶτα τρέψομαι. 275

ΧΟΡΟΣ

ἀλλ' ἐὰν μέντοι γε νικᾷς τῇ βοῇ, τήνελλος εἶ· ΚΟΡ. α!
 ἦν δ' ἀναιδεία παρέλθης, ἡμέτερος ὁ πυραμοῦς.

ΚΛΕΩΝ

τουτονὶ τὸν ἄνδρ' ἐγὼ ὑδείκνυμι, καὶ φήμ' ἐξάγειν
 ταῖσι Πελοποννησίων τριήρεσι ζωμεύματα. conf.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ναὶ μὰ Δία κᾶγωγε τούτον, ὅτι κενῇ τῇ κοιλίᾳ 280
 ἐσδραμὼν ἐς τὸ πρυτανεῖον, εἶτα πάλιν ἐκθεῖ πλέα.

city? you, who so afflict others, have no right to complain yourself. Meineke adopts a conjecture of Kock, *ᾠπερ*, with what meaning is not plain; perhaps *ᾠπερ* is to agree with *κράγω*, understood from *κέκραγας*. He suggests however that something may be lost before this line. *ὄσπερ* for *ᾠσπερ* would be rather plainer, but no change is necessary.

276 τήνελλος εἶ.] νικήφορος, Schol. Cf. *Acharn.* 1228, *Av.* 1764. The readings proposed here vary; *ἐὰν μὲν τόνδε νικᾷς τῇ βοῇ, τήνελλ' ἔσει*, Porson. And Meineke reads it thus, except that he has *τηνελλάσει*, 'you will sing *τήνελλα*.' For he gives the preceding line to the Paphlagonian, and reads *παρέλθης* for *παρέλθης* in the next. So that the general sense would be: 'Cleon. I will rout you by my shouting. Ch. If so, then you'll be victor, but if he beat you in impudence, ours is the prize.' But the pronoun is much wanted with *παρέλθης* in this case; and the Scholiast's explanation rather makes for Dindorf's reading. The sense would be about this: 'S. O I'll put you to flight in shouting.

Ch. If you do, then you get the hurrah! and, if you beat him all round in impudence, the cake is ours.' The *πυραμοῦς* meaning perhaps a more unmistakeable victory than *τήνελλος* implies. The cake was given as a prize to the most wakeful toper. Meineke in *Vind.* rejects *τήνελλος* as plainly a wrong word, and explains his *τηνελλάσει* = *τηνελλασθήσει*, 'τήνελλα tibi acclamabitur.' From *τήνελλα* is formed *τηνελλάζειν* as *εὐάζειν* from *εὐα*. Paley (preface to Pindar) considers *τήνελλα* to have been meant 'to imitate the sound of a harp-string (like our words *zing* or *twang*, compare the Latin *tinnulus*).'

279 ζωμεύματα.] The *ζώμος* of the Spartans we hear of as black and not over palatable. But here there is said to be a substitution of *ζωμεύματα* for *ὑποζώματα*, 'the strengthening timbers for the ships' sides.' Cf. L. and S. on *ὑποζώμα* and *ὑποζώννυμι*.

281 πρυτανεῖον.] Where the public meals were. The *τάπόρρητα* which he exported, comically expressed by bread, meat, and fish, of course imply his plunder of loaves and fishes from the state generally.

ΔΗΜΟΣΘΕΝΗΣ

νή Δί, ἐξάγων γε τὰ πόρρηθ', ἅμ' ἄρτον καὶ κρέας
καὶ τέμαχος, οὐ Περικλέης οὐκ ἤξιώθη πώποτε.

ΚΛΕΩΝ

ἀποθανεῖσθον ἀντίκα μάλα.

ΑΛΛΑΝΤΟΠΩΛΗΣ

τριπλάσιον κεκράξομαί σου.

285

ΚΛΕΩΝ

καταβοήσομαι βοῶν σε.

ΑΛΛΑΝΤΟΠΩΛΗΣ

κατακεκράξομαί σε κράζων.

ΚΛΕΩΝ

διαβαλῶ σ', ἐὰν στρατηγῆς.

ΑΛΛΑΝΤΟΠΩΛΗΣ

κυνοκοπήσω σου τὸ νῶτον.

ΚΛΕΩΝ

περιελῶ σ' ἀλαζονείας.

290

ΑΛΛΑΝΤΟΠΩΛΗΣ

ὑποτεμοῦμαι τὰς ὁδοὺς σου.

285 κεκράξομαι] Cf. below, v. 487.

288 διαβαλῶ σ', ἐὰν στρατηγῆς.] Cf. Thuc. IV. 27 for a well-known case where Cleon used *διαβολή* against generals to gain his own ends. Nicias also in his arguments for not leaving Sicily (Thuc. VII. 48), says of the Athenians, *ἐξ ὧν ἂν τις εὖ λέγων διαβάλλοι, ἐκ τούτων αὐτοὺς πείσσει*.

289 κυνοκοπήσω.] Two explanations are given by the Scholiast *τυπτήσω καθάπερ κύνα* and *κινεῖψ δέρματι παίσω*. The former seems preferable: but perhaps *κυνοκοπεῖν* is a comic variation on *κρεοκοπεῖν* (for which cf. *Æsch. Pers.* 463, *Eur.*

Cycl. 359), Cleon's body being that of a dog in his character of a Cerberus, which frequently comes out in this play. It will then mean 'I'll cut you to pieces, you hound!' This is more in character with the sausage-seller's trade: cf. below, v. 1399.

290 περιελῶ σ' ἀλαζονείας.] There can be no doubt that *περιελῶ* is fut. from *περιελαύνω*. Cf. v. 887, *οἷος πιθηκισμοῖς με περιελαύνεις*. One Scholiast gives *περιελάσω, νικήσω*, 'I will harass you, drive you about:' the metaphor may be from a wild animal, a deer for instance, driven about and surrounded by the beaters.

291 ὑποτεμοῦμαι.] 'I will clip short your ways and means:' the

ΚΛΕΩΝ

βλέψον ἔς μ' ἀσκαρδάμυκτος.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐν ἀγορᾷ κάγω τέθραμμαι.

ΚΛΕΩΝ

διαφορήσω σ', εἴ τι γρύξεις. *no*

ΑΛΛΑΝΤΟΠΩΛΗΣ

κοπροφορήσω σ', εἰ λαλήσεις. *rather*

295

ΚΛΕΩΝ

ὁμολογῶ κλέπτειν· σὺ δ' οὐχί.

ΑΛΛΑΝΤΟΠΩΛΗΣ

νῆ τὸν Ἑρμῆν τὸν ἀγοραῖον,
κάπιορκῶ γε βλεπόντων.

ΚΛΕΩΝ

ἄλλότρια τοίνυν σοφίζει,
καί σε φᾶνῶ τοῖς πρυτάνεσιν,
ἀδεκατεύτους τῶν θεῶν ἰ-
ρὰς ἔχοντα κοιλίας.

twice

300

ΧΟΡΟΣ

ἀγῶν

ὦ μιὰρὲ καὶ βδελυρὲ καὶ κατακεκράκτα, τοῦ σοῦ θράσους

word may have reference to Cleon's trade, but it has not quite the same force as below in v. 316.

294 γρύξεις.] Elmsley would read γρύξει, and Meineke has adopted this into his text. The MSS. appear to consent in the termination -εις, some having γρύξεις, some γρύξει. From φεύζω comes φεύξω, ἔφευξα. Cf. Æsch. Ag. 1308, τί ταῦτ' ἔφευξας. It seems therefore needless to alter the text. And the active form rhymes better with λαλήσεις.

295 κοπροφορήσω.] Can this verb mean, as L. and S. say, 'to cover with κόπρος'? It is put here to outdo διαφορήσω, and to mock its sound. διαφορεῖν is τῷ tear asunder (to bear different ways); might not κοπροφο-

ρεῖν be 'to scatter as dung'? Perhaps such words coined for the moment in a language of ready mintage like the Greek cannot be over-strictly defined. See note on ἀπονυχιῶ, v. 700.

298 κάπιορκῶ γε βλεπόντων.] 'Ay, and I swear I don't (steal) while they see me:' which is a cut above owning a theft.

299. Then (says Cleon) you're poaching on my manor of roguery.

300 φανῶ.] The α is long: cf. Eur. Bacch. 528, ἀναφανῶ σε τόδ', ὦ Βάκχιε, Θήβαις ὀνομάζειν, the metre being 'Ionicum a minore.'

302 κοιλίας.] By surprise for οὐσίας, Schol.

303—312. These lines are an-

8

πάσα μὲν γῆ πλέα, πάσα δ' ἐκκλησία, καὶ τέλη 305
καὶ γραφαὶ καὶ δικαστήρι', ὃ βορβοροτάραξι καὶ *mud-stir*
τὴν πόλιν ἅπασαν ἡμῶν ἀνατετυρβακῶς, 310
ὅστις ἡμῶν τὰς Ἀθήνας ἐκκεκώφηκας βοῶν,
κάπο τῶν πετρῶν ἄνωθεν τοὺς φόρους θυννοσκοπῶν. 313

ΚΛΕΩΝ

οἶδ' ἐγὼ τὸ πρᾶγμα τοῦθ' ὅθεν πάλαι καττύεται.

ΑΛΛΑΝΤΟΠΩΛΗΣ

εἰ δὲ μὴ σύ γ' οἶσθα κάττυμ', οὐδ' ἐγὼ χορδεύματα, 315
ὅστις ὑποτέμνων ἐπώλεις δέρμα μοχθηροῦ βοῶς
τοῖς ἀγροίοισιν πανούργως, ὥστε φαίνεσθαι παχὺ,
καὶ πρὶν ἡμέραν φορῆσαι, μείζον ἦν δυοῖν δοχμαῖν.

ΝΙΚΙΑΣ

νῆ Δία κάμὲ τοῦτ' ἔδρασε ταυτὸν, ὥστε κατάγελων
πάμπολυν τοῖς δημόταισι καὶ φίλοις παρασχεθεῖν. 320
πρὶν γὰρ εἶναι Περγασῆσιν, ἔνεον ἐν ταῖς ἐμβάσιω.

swered metrically by vv. 382—390. ἦν ἄρα—ἐπίσταμαι. They are variously divided by various editors. Meineke reads κρᾶκτα for Dindorf's καὶ κατακεκράκτα. The MSS. give καὶ κερᾶκτα.

305 τέλη καὶ γραφαί.] 'Tolls and public suits,' put for the places where such things were.

306 βορβοροτάραξι.] Cf. v. 864 for Cleon's 'mud-stirring,' and his object in it.

313 θυννοσκοπῶν.] Yarrell (in his *British Fishes*) describes the tunny fishery on the coasts of Languedoc, mentioning the look-out sentinels (θυννοσκόποι): and for the mackerel and pilchards on the south of Devon coast similar watchers are posted on the heights. Cleon kept as sharp a look-out for the φόροι from the Athenian dependencies.

316 ὑποτέμνων.] 'Cutting obliquely,' to give it a deceitful look of

thickness. μοχθηροῦ, 'sorry, bad,' without any sense of moral fault. Cf. Dem. 909, where the word is used of trade in a bad state.

319—321. Some give these lines to Demosthenes, Meineke to the Chorus. Schutz assigns Pergasæ to Demosthenes as a deme, Elmsley to Nicias, and therefore decides for him.

319 νῆ Δία κάμὲ.] Mein. κάμὲ τοῦτ' ἔδρασε ταυτὸ νῆ Δι' ὦ. But the passage of Hermippus quoted in Meineke's *Vindiciæ τῷ Διονύσῳ*, πάντα τὰμαντοῦ δίδωμι χρήματα, seems to support the dactyl. Meineke says 'sed hoc metri necessitate coactus poeta dixit.' And why not so here? Cf. also *Ach.* 318, where the dactyl has not been satisfactorily disposed of.

321 ἔνεον ἐ. τ. ἐ.] *Ov. Art. Am.* l. 5, 6: Nec vagus in laxa pes tibi pelle natet.

ΧΟΡΟΣ

ἀρα δῆτ' οὐκ ἀπ' ἀρχῆς ἐδήλους ἀναί- 322
δειαν, ἥπερ μόνη προστατεῖ ρητόρων;

ἢ σὺ πιστεύων ἀμέλγει τῶν ξένων τοὺς καρπίμους, 326
πρῶτος ὦν ὁ δ' Ἴπποδάμου λείβεται θεώμενος.

ἀλλ' ἐφάνη γὰρ ἀνὴρ ἕτερος πολὺ 330
σοῦ μιαιώτερος, ὥστε με χαίρειν,
ὅς σε παύσει καὶ πάρεισι, δῆλός ἐστιν αὐτόθεν,

πανουργία τε καὶ θράσει
καὶ κοβαλικεύμασιν. *Κωαυεγ*
ἀλλ' ὦ τραφεῖς ὅθενπέρ εἰσιν ἄνδρες οἵπερ εἰσὶ, *εὐδὲν ἔλεγε*
νῦν δεῖξον ὡς οὐδὲν λέγει τὸ σωφρόνως τραφήναι.

ΑΛΛΑΝΤΟΠΩΛΗΣ

καὶ μὴν ἀκούσαθ' οἷός ἐστιν οὕτοσὶ πολίτης. 335

ΚΛΕΩΝ

οὐκ αὖ μ' ἑάσεις;

ΑΛΛΑΝΤΟΠΩΛΗΣ

μὰ Δί', ἐπεὶ καγὼ πονηρός εἰμι.

323 προστατεῖ.] 'Is patron' as to a μέτοικος : cf. *Pac.* 684, πονηρὸν προστάτην ἐπεγράψατο. Also *Soph. Œd. Tyr.* 411.

326 ἀμέλγει.] One Scholiast says, ἀμέλγειν λέγεται τὸ παρὰ τὸν προσήκοντα καιρὸν τοῖς κάρπους ἀποσπᾶν. There is however no great objection to taking the word in its usual sense, such confusion of metaphor being not uncommon.

327 πρῶτος ὦν.] Either 'taking the lead in the state,' or 'being first and foremost (at your trade),' which is perhaps preferable. Cf. v. 6, πρῶτος Παφλαγόνων.

ὁ δ' Ἴπποδάμου λ. θ.] These two lines are trochaic, answering to vv. 400, 401. There is then a metrical difficulty if it be Ἴπποδάμου; and yet if -δάμου for -δήμου, why the Doric form? Meineke says 'Doricarum nominum formarum non rara sunt apud Athenienses exempla.' And it is best to take Ἴπποδάμου =

Ἴπποδήμου here, though the exact reason for the form is unknown. One Scholiast tells us that Archeptolemus was the name of this son, and that Hippodamus had helped in the building of the Piræus, giving up his house there to the state. Another Scholiast makes Hippodamus himself to be in tears, reading Ἴππόδαμος, and makes him out a glutton. Some think the father was one of the fat well-to-do fellows milked by Cleon, and that therefore the son weeps. An Archeptolemus is mentioned below, v. 794, but apparently a Lacedæmonian. See the note there.

333 ὅθενπέρ εἰσιν ἄνδρες οἵπερ εἰσὶ.] 'Whence are the men that really are men,' *i. e.* in the market. Cf. vv. 181, 218.

334 οὐδὲν λέγει.] 'Means nothing,' is no use, goes for nothing. Cf. 190—193.

ΧΟΡΟΣ

ἐὰν δὲ μὴ ταύτη γ' ὑπέικη, λέγ' ὅτι κακὸν πονηρῶν.

ΚΛΕΩΝ

οὐκ αὖ μ' ἐάσεις;

ΑΛΛΑΝΤΟΠΩΛΗΣ

μὰ Δία.

ΚΛΕΩΝ.

ναὶ μὰ Δία.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἀλλ' αὐτὸ περὶ τοῦ πρότερος εἰπέιν πρῶτα διαμαχοῦμαι
μὰ τὸν Ποσειδῶ,

ΚΛΕΩΝ

οἴμοι, διαρραγήσομαι.

ΑΛΛΑΝΤΟΠΩΛΗΣ

καὶ μὴν σ' ἐγὼ οὐ παρήσω. 340

ΧΟΡΟΣ

πάρες πάρες πρὸς τῶν θεῶν αὐτῷ διαρραγήναι.

ΚΛΕΩΝ

τῷ καὶ πεπορθῶς ἀξιοῖς ἐμοῦ λέγειν ἔναντα;

ΑΛΛΑΝΤΟΠΩΛΗΣ

ὅτι ἡ λέγειν οἶός τε καὶ γὰρ καὶ καρυκοποιεῖν.

ΚΛΕΩΝ

ἰδοὺ λέγειν. καλῶς γ' ἂν οὖν τι πρᾶγμα προσπεσόν σοι

339. Meineke throws out this line because some MSS. put it after 336: the Ravenna MS. puts it in this place.

342 τῷ καὶ πεπορθῶς.] 'On what—to proceed further—do you rely that &c.?' Such is the exact force of καὶ after the interrogative. Cf. *Æsch. Ag.* 278, ποίου χρόνου δὲ καὶ πεπόρθηται πόλις; and *Soph. CEd.*

Trag. 989. These questions should be carefully distinguished from those where καὶ precedes πῶς, τίς, or the like: these last are questions of wonder or to raise objection.

344 ἰδοὺ λέγειν.] See above on v. 87.

καλῶς γ' ἂν κ.τ.λ.] 'Finely indeed would you take any matter that fell to you, as a piece of torn

ὤμοσπάρακτον παραλαβὼν μεταχειρισαιο χρηστῶς. 345
 ἀλλ' οἷσθ' ὃ μοι πεπονθέναι δοκεῖς; ὅπερ τὸ πλήθος
 εἶ που δικίδιου εἶπας εἶ κατὰ ξένου μετοίκου,
 τὴν νύκτα θρυλῶν καὶ λαλῶν ἐν ταῖς ὁδοῖς σεαυτῷ,
 ὕδωρ τε πίνων κάπιδεικνὺς τοὺς φίλους τ' ἀνιῶν,
 ᾧ δυνατὸς εἶναι λέγειν. ὦ μῶρε τῆς ἀνοίας. 350

ΑΛΛΑΝΤΟΠΩΛΗΣ

τί δαί σὺ πίνων τὴν πόλιν πεποίηκας, ὥστε νυκτὶ
 ὑπὸ σοῦ μονωτάτου κατεγλωττισμένην σιωπᾶν;

ΚΛΕΩΝ

ἐμοὶ γὰρ ἀντέθηκας ἀνθρώπων τίν'; ὅστις εὐθὺς
 θύνηεια θερμὰ καταφαγὼν, κατ' ἐπιπιῶν ἀκράτου
 οἴνου χόα κασαλβάσω τοὺς ἐν Πύλῳ στρατηγούς. 355

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐγὼ δέ γ' ἠνυστρον ^{stomach} βοῶς καὶ κοιλίαν ὑεῖαν
 καταβροχθίσας, κατ' ἐπιπιῶν τὸν ζῶμον ἀναπόνιπτος
 λαρυγγιῶ τοὺς ῥήτορας καὶ Νικίαν παράξω. ἀν+ ἄτιβ

raw flesh, and deal with it in good style forsooth! The adverbs *καλῶς*, *χρηστῶς* are ironical. *ὤμοσπ.* has reference to the sausage-seller's trade. His dealing with matters would be to mess and mince all together: cf. v. 214.

348 *τὴν νύκτα θρυλῶν.*] 'Practising your speech all night.' This, and the other preparation, 'drinking nought but water,' were used by the orator Demosthenes, and his enemies taunted him with it. Cf. *Phil.* II. 73, *λέγοντας ὡς ἐγὼ μὲν ὕδωρ πίνων εἰκότως δύσκολος καὶ δύστροπός εἰμι τις ἀνθρώπος.*

349 *κάπιδεικνὺς.*] 'And showing off.' Cf. *Ran.* 771. Compare Plato's use of *ἐπίδειξις* in contrast to the *διάλογος*, or dialectic method.

351. 'Pray what drink you, that you've so worked on the city as to silence it?' So Casaubon and Dindorf render it: but perhaps *τί δαί*

σὺ πεποίηκας πίνων is better. Cleon's answer squares more with this meaning: 'What have you done by your drinking?' 'Why, whom can you compare to me?' *κατεγλωττισμένην. καταλελαλημένην.* Schol.

352 *μονωτάτου.*] A curious superlative: cf. Lat. 'ipsissimus.' We have 'chiefest,' and even 'very chiefest.'

353. They now compare powers of eating and digestion, and of turning to state business directly afterwards. The demagogue at Athens ought, as Pericles said, though in a higher sense (*Thuc.* II. 41), *ἐπὶ πλείεστα εἶδη καὶ μετὰ χαρίτων μάλιστ' ἂν εὐτραπέλως τὸ σῶμα αὐταρκῶ παρέχεσθαι.*

355 *κασαλβάσω.*] *λοιδορήσω*, Scho.

358 *λαρυγγιῶ.*] Cf. *Dem. de Cor.* 323, *ἐπάρας τὴν φωνὴν καὶ γεγηθῶς καὶ λαρυγγίζων.* The sense of 'throatle,' given by some, has not much

ΧΟΡΟΣ

τὰ μὲν ἄλλα μ' ἤρεσας λέγων ἐν δ' οὐ προσίεταιί με
τῶν πραγμάτων, ὅτιή μόνος τὸν ζωμὸν ἐκροφήσει. 360

ΚΛΕΩΝ

^{εσοι, εσοι}
ἀλλ' οὐ λάβρακας καταφαγὼν Μιλησίους κλονήσεις.

ΑΛΛΑΝΤΟΠΩΛΗΣ

^{νι. ηβεδ}
ἀλλὰ σχελίδας ἐδηδοκῶς ὠνήσομαι μέταλλα.

ΚΛΕΩΝ

ἐγὼ δέ γ' ἐξέλξω σε τῆς πυγῆς θύραζε κύβδα. ^{1. οδ. βουδανώ} 365

ΧΟΡΟΣ

νῆ τὸν Ποσειδῶ κάμὲ τᾶρ', ἤνπερ γε τοῦτου ἔλκῃς.

ΚΛΕΩΝ

οἶόν σε δήσω 'ν τῷ ξύλω.

ΑΛΛΑΝΤΟΠΩΛΗΣ

διώξομαί σε δειλίας.

ΚΛΕΩΝ

ἡ βύρσα σου θρανεύσεται. ^{εμμεδ}

ΑΛΛΑΝΤΟΠΩΛΗΣ

^{νι}
δερῶ σε θύλακόν κλοπῆς.

370

to warrant it. The sausage-seller says he can gulp down his throat tripe, &c., and still have his gullet clear and strong to bawl down the speakers.

361. It is said that Miletus was famous for dainty λάβρακες, but the point of the passage is not quite plain, nor is it known whether any special routing or troubling of the Milesians by Cleon is alluded to. Perhaps both in this and the following line little more is meant than to boast of great capacities for state business immediately after a heavy meal. Cf. vv. 930—940, where Cleon is (in the prayer of the sausage-seller) to hurry over his fish meal, in order to gain a talent by

the Milesians, and is to choke.

365 ἐξέλξω.] This correction of Porson's is received by Meineke for the vulg. ἐξελώ, and seems confirmed beyond doubt by the context, and especially by the next line.

366 τᾶρ'.] This is Bothe's correction approved by Meineke for vulg. γάρ which spoils the metre.

367 οἶόν σε δήσω.] 'How (finely) will I bind you &c.' Cf. v. 703, οἶον δψομαί σ' ἐγὼ κ.τ.λ.

368 δειλίας.] Cf. *Ach.* 1129.

369 θρανεύσεται.] θράνος was a stool or frame for stretching hides on. This word and διαπ. in v. 371 are tanners' terms. The sausage-seller speaks ὡς μάγειρος. Schol.

370 δερῶ σε θύλακόν κλοπῆς.]

ΚΛΕΩΝ

διαπατταλευθήσει χαμαί.

ΑΛΛΑΝΤΟΠΩΔΗΣ

since, meat
περικόμματ' ἔκ σου σκευάσω.

ΚΛΕΩΝ

τὰς βλεφαρίδας σου παρατιλῶ.

ΑΛΛΑΝΤΟΠΩΔΗΣ

prof
τὸν πρηγορῶνά σου κτεμῶ.

ΔΗΜΟΣΘΕΝΗΣ

καὶ νῆ Δί' ἐμβαλόντες αὐ-

τῷ πάτταλον *butcher fashion*

ἔς τὸ στόμ', εἶτα δ' ἔνδοθεν

τὴν γλώτταν ἐξείραντες αὐ-

τοῦ σκεψόμεσθ' εὖ κἀνδρικῶς

κεχηνότ', εἰ χαλαζᾶ. *with a silver*

ΧΟΡΟΣ

ἦν ἄρα πυρός γ' ἕτερα θερμότερα, καὶ λόγων ἐν πόλει

τῶν ἀναιδῶν ἀναιδέστεροι· καὶ τὸ πρᾶγμ' ἦν ἄρ' οὐ *385*

φαῦλον ᾧδ'. * * * ἀλλ' ἐπιθι καὶ στρόβει,

μηδὲν ἐλαφρὸν ποιεῖ. νῦν γὰρ ἔχεται μέσος·

ὡς εἰάν νυνὶ *μεδίζει* *εὐνοῦ*

δειλὸν εὐρήσεις· ἐγὼ γὰρ τοὺς τρόπους ἐπίσταμαι. *390*

'I'll make of your skin a bag for pilfered goods.' Cf. *Nub.* 442, *τοῦτ' ἐγὼ ἐμὸν σῶμ' αὐτοῖσιν παρέχω τύπτειν, ἀσκὸν δαίρειν.* Being already stuffed with stolen goods he was of good material for the purpose.

372 ἔκ σου.] *Meineke* approves of this for ἔκ σου. There is no emphasis on the pronoun.

374 πρηγορῶνα.] *κυρίως ἢ τῶν ὀρνέων φάρυγξ ἐν ἧ ἀγέρεται ἢ τροφή.* Schol.

375—381. They are to treat him (*mutatis mutandis*) as butchers would a pig, to find whether it was diseased.

376 μαγειρικῶς.] 'Pork-butcherly.'

382—390. After all fire is outdone in heat, and demagogues outdone in brazen impudence: go at him; he will soon play the craven.

386. After φαῦλον ᾧδ' words equivalent to two critics are lost to answer to *καὶ δικαστήρι' ᾧ* of v. 309.

στρόβει.] A fuller's word acc. to the Scholiast. Cf. *Nub.* 702. It is used of storms in *Æsch. Choeph.* 203, *ὄλοισιν ἐν χειμῶσι ναυτίλων δίκην στροβούμεθ'.* Cf. *Agam.* 657, *παμένος κακοῦ στρόβω.*

387 ἔχεται μ.] Cf. *Ach.* 571.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἀλλ' ὅμως οὗτος τοιοῦτος ὢν ἅπαντα τὸν βίον,
 κατ' ἀνὴρ ἔδοξεν εἶναι, τὰλλότριον ἀμῶν θέρος.
 νῦν δὲ τοὺς στάχους ἐκείνους, οὓς ἐκείθεν ἤγαγεν, *care of corn*
 ἐν ξύλῳ δήσας ἀφαίνει κάποδόσθαι βούλεται.

ΚΛΕΩΝ

οὐ δέδοιχ' ὑμᾶς, ἕως ἂν ζῆ τὸ βουλευτήριον 395
 καὶ τὸ τοῦ δήμου πρόσωπον μακκοᾶ καθήμενον.

ΧΟΡΟΣ

ὡς δὲ πρὸς πᾶν ἀναιδεύεται κοῦ μεθί-
 στησι τοῦ χρώματος τοῦ παρεστηκότος.
 εἴ σε μὴ μισῶ, γενοίμην ἐν Κρατίνου κώδιον, *stupid* 400
 καὶ διδασκοίμην προσάδειν Μορσίμου τραγωδίαν.
 ὦ περὶ πάντ' ἐπὶ πᾶσί τε πράγμασι
 δωροδόκοισιν ἐπ' ἀνθεσιν ἴζων,
 εἴθε φαύλως, ὥσπερ εὔρες, ἐκβάλοις τὴν ἔνθεσιν.
 ἄσαιμι γὰρ τότ' ἂν μόνον 405

391, 392 τοιοῦτος ὢν... κατ' ἔ-
 δοξεν.] Mitchell compares *Nub.* 623,
 ἀνθ' ὧν λαχῶν Ὑπέρβολος, κάπειτ—
 ἀφηρέθη, and Plat. *Gorg.* 457 b.

394 ξύλῳ.] Cf. v. 1049. The
 ξύλον, as a band for the ears of
 corn, might mean a pliant withy
 twig, or something of the kind.

δήσας.] Cf. Thuc. iv. 41. The
 prisoners would get a worn and
 'dry' look. Cf. *Nub.* 186. Cleon
 is charged with wishing to make
 profit out of them.

400 ἐν Κρατίνου.] 'In Cratinus'
 house.' The Scholiast's note (εἰς
 τὴν οἰκίαν Κρατίνου) makes this cor-
 rection for ἐν Κ. certain. Cratinus,
 when in his cups, would not treat
 his furniture well.

401 προσάδειν.] Cobet proposes
 ὑπάδειν τραγωδία: cf. *Ran.* 366, χο-
 οῖσιν ὑπάδων, 874, Μούσαις ὑπάσατε.

Μορσίμου.] τραγωδίας ποιητῆς ψυ-
 χρός. Schol. Copying out a speech
 of his entails dread punishment in

our poet's *Inferno*: *Ran.* 151. Cf.
Pac. 801.

403 δωροδόκοισιν κ.τ.λ.] As the
 bees sit on and cull from every flower,
 so you let slip no chance of selling
 the state interests, and getting good
 to yourself. Schol.

404 φαύλως κ.τ.λ.] 'May what
 you have lightly won, be lightly lost!'
 Cleon is not long to enjoy what he
 has so easily got. ἐκβάλλειν, 'to
 disgorge,' implying some external
 force applied to Cleon to act as an
 emetic, but yet nearly = 'to lose,' as
 (*pace* some commentators) in Soph.
Aj. 965, οἱ γὰρ κακοὶ γνώμῃσι τάγα-
 θὸν χερσὶν ἔχοντες οὐκ ἴσασι πρὶν τις
 ἐκβάλῃ, 'the foolish know not that
 they have a blessing till they have
 lost it.' For the plural followed by
 τις is common. And ἐκβαλεῖν φρέ-
 νας in Soph. *Ant.* 649 is much the
 same. In fact ἐκβάλλειν is rather of
 a giving up perforce, than of a vo-
 luntary violent casting away.

πίνε πῖν' ἐπὶ συμφοραῖς·
 τὸν Βουλίου τ' ἂν οἶομαι, γέροντα πυρροπίπην,
 ἡσθέντ' ἠπαιωνίσαι καὶ Βακχέβακχον ἄσαι.

ΚΛΕΩΝ

οὐ τοί μ' ὑπερβαλεῖσθ' ἀναιδεία μὰ τὸν Ποσειδῶ,
 ἢ μή ποτ' ἀγοραίου Διὸς σπλάγχθοισι παραγενοίμην. 410

ΑΛΛΑΝΤΟΠΩΔΗΣ

ἔγωγε νῆ τοὺς κονδύλους, οὓς πολλὰ δὴ 'πὶ πολλοῖς
 ἦνεσχόμην ἐκ παιδίου, μαχαιρίδων τε πληγὰς,
 ὑπερβαλεῖσθαί σ' οἶομαι τούτοισιν, ἢ μάτην γ' ἂν
 ἀπομαγδαλίας σιτούμενος τοσοῦτος ἐκτραφεῖην.

ΚΛΕΩΝ

ἀπομαγδαλίας ὥσπερ κύων; ὦ παμπόνηρε, πῶς οὖν 415
 κυνὸς βορὰν σιτούμενος μαχεῖ σὺ κυνοκεφάλῳ;

406 πίνε πῖν'.] A fragment of Simonides.

407. Who this old man was is not known. *πυρροπίπην* seems, critically, the right reading, a word formed like Homer's *παρθενοπίπης* (*Il.* λ. 385), for the Scholiast first comments on *παιδοπίπης*, and *πυρρόδης* is especially used of the first beard of youths. But there is some play on *πυροπίπης*, 'with an eye to wheat,' *i. e.* as L. and S. interpret, 'looking to the public dinner in the Prytaneum.' Yet why should such a man rejoice at Cleon's fall? The Scholiast also says 'Cratinus calls this man *πυρροπίπης* (rather *πυροπίπης*), that is, keeper of the corn, as supplying bread to the prytaneum.' Now, if he was also, as the Scholiast says, *παιδεραστής*, the word may have been pronounced dubiously, to suit either meaning, and, supposing the old fellow was buttery-man or 'keeper of the rolls,' he might well rejoice at Cleon's having to disgorge some of what he had devoured, and was unlawfully exporting. Cf. above, v. 282.

410 σπλάγχθοισι.] Sacrifices, from Homer's time (cf. *Il.* α. 464—470)

downwards, involved a good deal of eating. Both Cleon and the sausage-seller would be likely attendants. Cf. 420, 902.

411 πολλὰ δὴ 'πὶ πολλοῖς.] Cf. *Vesp.* 1046, σπένδων πόλλ' ἐπὶ πολλοῖς θμυσι τὸν Διόνυσον. The phrase plainly expresses frequent repetition. Probably it means 'many upon many,' *i. e.* here, 'blows raining thick and fast,' as Casaubon interprets. *πολλὰ* is not in grammatical agreement with *κονδύλους* here, nor with *σπονδάς* in the *Vespæ*: but when *πόλλ' ἐπὶ πολλοῖς* once came to be a recognized phrase for 'many (things) upon many,' this grammatical irregularity would be disregarded. To translate 'often (*πολλὰ*) on many occasions' is weak here: nor in *Vesp.* l. c. can it well be 'often on many (altars),' as only one god, Dionysus, is mentioned.

415 ἀπομ. ὥσπερ κύων;] These finger-wipers were thrown under the table, and the dogs ate them. Cf. *St Mark* vii. 28.

416 κυνοκεφάλῳ.] Cf. *Plat. Thæet.* 161, 166. The 'gorilla' may be about the equivalent.

ΑΛΛΑΝΤΟΠΩΛΗΣ

καὶ νῆ Δί' ἄλλα γ' ἐστὶ μου κόβαλα παιδὸς ὄντος.
 ἐξηπάτων γὰρ τοὺς μαγεῖρους ἂν λέγων τοιαυτί·
 σκέψασθε, παῖδες· οὐχ ὄραθ'· ὦρα νέα, χελιδών.
 οἱ δ' ἔβλεπον, καὶ γὰρ ἔν τ' οὐδ' ἔκλεπτον. 420

ΣΟΡΟΣ

ὦ δεξιότατον κρέας, σοφῶς γε προὔνοήσω·
 ὥσπερ ἀκαλήφας ἐσθίων πρὸ χελιδόνων ἔκλεπτες.

nettles

ΑΛΛΑΝΤΟΠΩΛΗΣ

καὶ ταῦτα δρῶν ἐλάνθανόν γ'· εἰ δ' οὖν ἴδοι τις αὐτῶν,
 ἀποκρυπτόμενος ἐς τὰ κοχῶνα τοὺς θεοὺς ἀπώμνυ·
 ὥστ' εἶπ' ἀνὴρ τῶν ῥητόρων ἰδὼν με τοῦτο δρῶντα· 425
 οὐκ ἔσθ' ὅπως ὁ παῖς ὄδ' οὐ τὸν δῆμον ἐπιτροπεύσει.

ΣΟΡΟΣ

εὐ γε ξυνέβαλεν αὐτ'· ἀτὰρ δῆλόν γ' ἀφ' οὗ ξυνέγνω·
 ὅτιν' ἰπώρκεις θ' ἠρπακῶς καὶ κρέας ὁ πρῶκτὸς εἶχεν.

ΚΛΕΩΝ

ἐγὼ σε παύσω τοῦ θράσου, οἶμαι δὲ μᾶλλον ἄμφω.
 ἔξειμι γὰρ σοι λαμπρὸς ἤδη καὶ μέγας καθιεῖς, 430
 ὁμοῦ ταράττων τήν τε γῆν καὶ τὴν θάλατταν εἰκῆι.

418 μαγεῖρους ἂν λέγων.] The MSS. give μαγεῖρους λέγων. Dindorf has μαγεῖρους ἐπιλέγων: Meineke accepts μαγειρῖσκους λ., a conjecture of Bergk; mentioning also with approval Cobet's μαγεῖρους ἂν λέγων, which seems the best way of mending the metre among those proposed. The ἂν of course belongs to ἐξηπάτων: and it is frequently thus used with the past indicative (both with aorist and imperfect), of what a person would have done or would be doing. Cf. *Ran.* 948—950, οὐδὲν παρήκ' ἂν ἀργόν, ἀλλ' ἔλεγεν ἢ γυνή τέ μοι χῆ γραῦς ἂν. Also *Nub.* 855.

421 ὦ δ. κρέας.] In place of κᾶρα

the common term of address, they say κρέας, which was suggested as well by his exploit as by the man's burly and fleshy look. Cf. v. 457.

422 ὥσπερ ἀκαλήφας ἔ.] Nettles were only good in the early spring. Nettle-pickers had therefore to be at their work betimes, before the swallow, and to keep a sharp lookout for him; and our sausage-seller was equally wide-awake.

430 λαμπρὸς.] Cf. *infr.* 760. Also *Æsch. Ag.* 1180, λαμπρὸς δ' ἔοικεν ἡλίου πρὸς ἀντολάς πνέων ἐσῆξεν. *Herod.* II. 96, ταῦτα τὰ πλοῖα ἀνά μὲν τὸν ποταμὸν οὐ δύναται πλέεω, ἦν μὴ λαμπρὸς ἀνεμὸς ἐπέχρη.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐγὼ δὲ συστειλάς γε τοὺς ἀλλάντας εἶτ' ἀφήσω
κατὰ κῦμ' ἐμαντὸν οὐριον, κλάειν σε μακρὰ κελεύσας.

ΔΗΜΟΣΘΕΝΗΣ

κᾶγωγ', ἐάν τι παραχαλαῖ, τὴν ἀντλίαν φυλάξω.

ΚΛΕΩΝ

οὐ τοι μὰ τὴν Δήμητρα καταπροίξει τάλαντα πολλὰ 435
κλέψας Ἀθηναίων.

ΧΟΡΟΣ

ἄθρει, καὶ τοῦ ποδὸς παρίει·
ὡς οὗτος ἦτοι καικίας ἢ συκοφαντίας πνεῖ.

ΚΛΕΩΝ

σὲ δ' ἐκ Ποτιδαίας ἔχουτ' εὖ οἶδα δέκα τάλαντα.

ΑΛΛΑΝΤΟΠΩΛΗΣ

τί δῆτα; βούλει τῶν ταλάντων ἐν λαβῶν σιωπᾶν;

ΧΟΡΟΣ

ἀνὴρ ἂν ἠδέως λάβοι. τοὺς τερθρίους παρίει. 440

432. Mitchell well compares Eurip. *Med.* 524 — 527, δεῖ μ'... ὥστε ναὸς κεδνὸν οἰακοστρόφον ἀκροῖσι λαίφους κρασπέδοις ὑπεκδραμεῖν τὴν σὴν στέρμαργον, ὦ γύναι, γλωσσαλγίαν.

434 ἐάν τι παραχαλαῖ.] 'Si quid dehiscat,' Cas. We express the contrary by 'watertight.'

436 ποδὸς.] πόδας καλοῦσιν οἱ ναῦται τοὺς παρ' ἐκάτερα τὰ μέρη κάλως ἐκδεδεμένους τῆς ὀθόνης. Schol. And in Latin Catullus has (4, 19) 'sive utrumque Jupiter simul secundus incidisset in pedem.'

437 συκοφαντίας.] 'A sycophant-wind:' the word is coined with a termination common to winds. Cf. *Acharn.* 877. Some think that in καικίας there is a pun on κακίας.

438, 439. It must be certainly

Cleon who brings the charge, and the other who offers to go shares, for the Chorus would never say of their man that 'he would like to take it.' The Scholiast says that Cleon had taken a bribe from Potidæa; still that would not prevent him from charging it on another. Cf. above, v. 237, his charge about Chalcidicé, when the cup was plainly that from out of the house, and probably his own. Meineke and Dindorf, however, give v. 438 to the sausage-seller, v. 439 to Cleon. Meineke reads (with Thiersch) Ποτειδαίας for the metre. The second syllable is long here necessarily, but to alter the spelling against the MSS. is hardly necessary.

ΑΛΛΑΝΤΟΠΩΛΗΣ

τὸ πνεῦμ' ἔλαττον γύγνεται.

ΚΛΕΩΝ

φεύξει γραφὰς ἑκατονταλάντους τέτταρας.

ΑΛΛΑΝΤΟΠΩΛΗΣ

σὺ δ' ἀστρατείας γ' εἴκοσιν,
κλοπῆς δὲ πλείν ἢ χιλίας.

ΚΛΕΩΝ

ἐκ τῶν ἀλιτηρίων σέ φη-
μι γεγονέναι τῶν τῆς θεοῦ.

445

ΑΛΛΑΝΤΟΠΩΛΗΣ

τὸν πάππον εἶναί φημί σου
τῶν δορυφόρων.

ΚΛΕΩΝ

ποιῶν; φράσον.

ΑΛΛΑΝΤΟΠΩΛΗΣ

τῶν Βυρσίνης τῆς Ἴππίου.

ΚΛΕΩΝ

κόβαλος εἶ.

ΑΛΛΑΝΤΟΠΩΛΗΣ

πανούργος εἶ.

450

ΧΟΡΟΣ

παῖ' ἀνδρικῶς.

ΚΛΕΩΝ

ἰὸν ἰὸν,

τύπτουσί μ' οἱ ξυνωμόται.

442. Meineke thinks with great probability that after *γραφὰς* something is lost, e. g. *σὺ δειλίας*. He divides the lines thus: *φεύξει γραφὰς... | ἐκ. τεττ.* The metre would thus be kept the same throughout the passage.

445 *τῶν ἀλιτηρίων.*] In the affair of Cylon, for which cf. Thuc. I. 126, Herod. v. 71.

449 *Βυρσίνης.*] Myrrhine or Myrsine was, acc. to the Scholiast, the mother of Hippias, acc. to others his wife. The change of the word is of course to raise a laugh at Cleon's trade in hides. Cf. above, v. 59. Cleon having charged the sausage-seller with being born of unholy parents, he retorts on Cleon as from an un-democratical set.

ΧΟΡΟΣ

παῖ' αὐτὸν ἀνδρικότατα,
γᾶστριζε καὶ τοῖς ἐντέροις
καὶ τοῖς κόλοις,
χῶπως κολᾶ τὸν ἄνδρα.

455

ὦ γεννικώτατον κρέας ψυχὴν τ' ἄριστε πάντων,
καὶ τῇ πόλει σωτὴρ φανείς ἡμῖν τε τοῖς πολίταις,
ὡς εὖ τὸν ἄνδρα ποικίλως τ' ἐπήληθες ἐν λόγοισιν.
πῶς ἂν σ' ἐπαινέσαιμεν οὕτως ὥσπερ ἠδόμεσθα;

460

ΚΛΕΩΝ

ταυτὶ μὰ τὴν Δήμητρά μ' οὐκ ἐλάνθανεν
τεκταινόμενα τὰ πράγματ', ἀλλ' ἠπιστάμην
γομφούμεν' αὐτὰ πάντα καὶ κολλώμενα.

ΧΟΡΟΣ

οἴμοι, σὺ δ' οὐδὲν ἐξ ἀμαξουργοῦ λέγεις;

ΑΛΛΑΝΤΟΠΩΛΗΣ

οὔκου ἐν Ἄργει μ' οἶα πράττει λαυθάνει.
πρόφασιν μὲν Ἄργείους φίλους ἡμῖν ποιεῖ
ἰδίᾳ δ' ἐκεῖ Λακεδαιμονίοις ξυγγίγνεται.
καὶ ταυτ' ἐφ' οἷσιν ἐστὶ συμφυσώμενα
ἐγῶδ' ἐπὶ γὰρ τοῖς δεδεμένοις χαλκεύεται.

465

ΧΟΡΟΣ

εὖ γ' εὖ γε, χάλκευ' ἀντὶ τῶν κολλωμένων.

470

456 κολᾶ.] The Scholiast makes this a word formed from κόλα; wrongly, for, as Porson shows in a note on Brunck, it is regular enough from κολάζω, of which the Attic writers only used the *middle* future. Cf. *Vesp.* 244. An alliteration may however be intended with κόλοις in the preceding line.

464—469. There is no particular mention of Cleon intriguing at Argos at this time. His adversary means

to charge him with an intent to turn the prisoners from Pylos to his own profit; but how the Argives were concerned in this does not quite appear.

466 ποιεῖ.] 'Secures' for us, not for himself; hence the active voice.

468 ἐφ' οἷσιν.] 'To what ends, purposes,' and below ἐπὶ τοῖς δ. 'it is for the prisoners the forge is working;' a profitable disposal of the prisoners is the end he seeks.

ΑΛΛΑΝΤΟΠΩΛΗΣ

καὶ ξυγκροτοῦσιν ἄνδρες αὐτ' ἐκεῖθεν αὖ,
καὶ ταῦτά μ' οὐτ' ἀργύριον οὔτε χρυσίον
διδούς ἀναπείσεις, οὔτε προσπέμπων φίλους,
ὅπως ἐγὼ ταῦτ' οὐκ Ἀθηναίοις φράσω.

ΚΛΕΩΝ

ἐγὼ μὲν οὖν αὐτίκα μάλ' ἐς βουλὴν ἰὼν 475
ὑμῶν ἀπάντων τὰς ξυνωμοσίας ἐρῶ,
καὶ τὰς ξυνόδους τὰς νυκτερινὰς ἐν τῇ πόλει,
καὶ πάνθ' ἃ Μήδοις καὶ βασιλεῖ ξυνόμνυτε,
καὶ τὰκ Βοιωτῶν ταῦτα συντυρούμενα.

ΑΛΛΑΝΤΟΠΩΛΗΣ

πῶς οὖν ὁ τυρὸς ἐν Βοιωτοῖς ὤνιος; 480

ΚΛΕΩΝ

ἐγὼ σε νῆ τὸν Ἡρακλέα παραστορῶ.

ΧΟΡΟΣ

ἄγε δὴ σὺ τίνα νοῦν ἢ τίνα ψυχὴν ἔχεις;
νυνὶ διδάξεις, εἶπερ ἀπεκρίψω ποτὲ
ἐς τὰ κοχῶνα τὸ κρέας, ὡς αὐτὸς λέγεις.
θεύσει γὰρ ἄξιας ἐς τὸ βουλευτήριον, 485
ὡς οὗτος ἐσπεσῶν ἐκείσε διαβαλεῖ
ἡμᾶς ἅπαντας καὶ κράγον κεκράξεται.

471 ἐκεῖθεν.] From Sparta.

475 ἐγὼ μὲν οὖν... ὑμῶν τ. ξ. ἐρῶ.] 'Nay, 'tis I, that will this very minute go and tell of *your* conspiracies.' The pronouns are emphatic, and μὲν οὖν denies the assertion just made, replacing it by another.

477 ξυνόδους.] Cf. Thuc. III. 82, οὐ γὰρ μετὰ τῶν κειμένων νόμων ὠφελείας αἱ τοιαῦται ξυνοδοί, and VIII. 92, κατ' οἰκίας ξυνιόντας. In both places he is speaking of political clubs.

480. This is in ridicule of his metaphor. Yet Demosthenes uses

the same in *De Fals. Leg.* 436, ὁ δ' ἐνδον ἐτύρευεν. The whole passage, the Scholiast says, is satirical on the ἀκυρολογίαι of the orators; their extravagant, out of the way phrases, and use of words in an improper sense.

481 παραστορῶ.] ἐκτενώ. ἅμα δὲ καὶ ἀπὸ τῶν βυρσῶν. Schol. Cf. 371 for the stretching out of hides. The metaphorical use of ἐκτείνειν by Euripides (*Med.* 585), ἐν γὰρ ἐκτενεῖ σ' ἔπος may be compared.

487 κράγον.] To accent the word thus (with Meineke), and take it for

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἀλλ' εἶμι· πρῶτον δ', ὡς ἔχω, τὰς κοιλίας
καὶ τὰς μαχαίρας ἐνθαδὶ καταθήσομαι.

ΧΟΡΟΣ

ἔχε νυν, ἄλειψον τὸν τράχηλον τουτῶι,
ἵν' ἐξολισθάνειν δύνῃ τὰς διαβολάς.

490

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἀλλ' εὐ λέγεις καὶ παιδοτριβικῶς ταυταγί.

ΧΟΡΟΣ

ἔχε νυν, ἐπέγκαψον λαβῶν ταδί.

ΑΛΛΑΝΤΟΠΩΛΗΣ

τί δαί;

ΧΟΡΟΣ

ἵν' ἄμεινον, ὦ τᾶν, ἐσκοροδισμένος μάχη.
καὶ σπεύδε ταχέως.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ταῦτα δρῶ.

ΧΟΡΟΣ

μέμνησό νυν

495

δάκνειν, διαβάλλειν, τοὺς λόφους κατεσθίειν,
χῶπῳ τὰ κάλλαι' ἀποφαγὼν ἤξεις πάλιν.

a noun, seems better than to consider it a participle, as L. and S. do s. v. κράζω.

488 ὡς ἔχω.] 'Just as I am, as I find myself,' or it might be 'just as I have them, i. e. my knives &c.' He means that he will at once put down his tripe &c., just as it is, without stopping to arrange either it or himself, and will be off.

491 διαβολάς.] The Scholiast says this is by surprise for λαβάς. But in v. 496 διαβάλλειν seems used of some trick of wrestling or fighting ;

crossing leg with leg, or throwing the arm across the neck, or something of the kind. For 'to bite, to slander, to eat his crests,' would be hardly sense here. And some such meaning for διαβάλλειν and διαβολή seems wanted before you can well explain and trace the transition from the literal to the metaphorical use. See note above on v. 262.

493 ταδί.] σκόροδα. Cf. *Acharn.* 167.

496 διαβ.] See note on v. 491.

ἀλλ' ἴθι χαίρων, καὶ πράξιαις
κατὰ νοῦν τὸν ἐμὸν, καὶ σε φυλάττοι

Ζεὺς ἀγοραῖος· καὶ νικήσας
αὐθις ἐκείθεν πάλιν ὡς ἡμᾶς
ἔλθοις στεφάνοις κατάπαστος.

500

ὑμεῖς δ' ἡμῖν πρόσσχετε τὸν νοῦν
τοῖς ἀναπαίστοις,

ὦ παντοίας ἤδη μούσης
πειραθέντες καθ' ἑαυτοῦς.

505

Εἰ μὲν τις ἀνὴρ τῶν ἀρχαίων κωμωδοδιδάσκαλος ἡμᾶς
ἠνάγκαζεν λέξοντας ἔπη πρὸς τὸ θέατρον παραβῆναι,
οὐκ ἂν φαύλως ἔτυχεν τούτου· νῦν δ' ἀξίός ἐσθ' ὁ ποιητῆς,
ὅτι τοὺς αὐτοὺς ἡμῖν μισεῖ, τολμᾷ τε λέγειν τὰ δίκαια, 510
καὶ γενναίως πρὸς τὸν Τυφῶ χωρεῖ καὶ τὴν ἐριώλην.
ἂ δὲ θαυμάζειν ὑμῶν φησιν πολλοὺς αὐτῷ προσιόντας,
καὶ βασανίζεν, ὡς οὐχὶ πάλαι χορὸν αἰτοίῃ καθ' ἑαυτὸν,

corrupt

498. The parts of this parabasis are as follows: κομμάτιον, 498—506. ἀνάπαιστοι, 507—546. μακρὸν, 547—550. στροφή, 551—564. ἐπιβήρημα, 565—580. ἀντιστροφή, 581—594. ἀντεπίβρημα, 595—610. The κομμάτιον *Nub.* 510 begins with the same words.

503 πρόσσχετε.] Cf. note on *Nub.* 575. Holden has come to the same conclusion on this form: see his 'corrigenda in textu.'

505 ὦ παντοίας.] They are appealed to as a scholarly and intelligent audience. Meineke ejects these two lines saying only 'delendum esse intellexit Hermannus.' He inserts χαίροντες after νοῦν, thus making the κομμάτιον end at κατάπαστος. We hardly know enough of the laws regulating the length of the κομμάτιον to pronounce for certain against the second short anapaestic system ὑμεῖς...ἑαυτοῦς. A comparison of the parabases of *Acharnians*, *Clouds*, *Peace*, suggests that εἰ μὲν κ.τ.λ. better begins the parabasis proper than ὑμεῖς δ'... But that of the *Wasps* (v. 1015) includes the request for at-

tention in the long anapaests. I cannot think there is anything in the sense of the ejected lines which need cause difficulty. Aristophanes is going to give them a bit of his mind, but he begins by crediting them with experience of their own in all learning.

508 παραβῆναι.] Cf. Smith, *Dicē. Ant.* on Parabasis.

511 Τυφῶ καὶ τὴν ἐριώλην.] These may mean turbulent demagogues generally, but seem specially pointed at Cleon. For ἐριώλη we have no certain derivation. Hesychius explains ἐριώλαι by ἀνέμων συστροφαί. In *Vesp.* 1148 it is comically connected with ἔριον wool.

512 ἂ δὲ θ...περὶ τούτου.] The singular pronoun answering to the neut. pl. 'But as for your wonder and questioning how he did not long ago ask a chorus for himself—on this head he bade us inform you.' The fact of Aristophanes being thus questioned shows that he must have been known to be the writer of comedies before the exhibition of the *Knights*, though he did not exhibit in his own name.

ἡμᾶς ὑμῖν ἐκέλευε φράσαι περὶ τούτου. φησὶ γὰρ ἀνὴρ
οὐχ ὑπ' ἀνοίας τοῦτο πεπονθῶς διατρίβειν, ἀλλὰ νομίζων
κωμωδοδιδασκαλίαν εἶναι χαλεπώτατον ἔργον ἀπάντων· 516
πολλῶν γὰρ δὴ πειρασάντων αὐτὴν ὀλίγοις χαρίσασθαι·
ὑμᾶς τε πάλαι διαγιγνώσκων ἐπετείουσ τὴν φύσιν ὄντας,
καὶ τοὺς προτέρους τῶν ποιητῶν ἅμα τῷ γήρα προδιδόντας·
τοῦτο μὲν εἰδὼς ἄπαθε Μάγνης ἅμα ταῖς πολιαῖς κατιού-
σαις, 520

ὅς πλείστα χορῶν τῶν ἀντιπάλων νίκης ἔστησε τροπαῖα·
πάσας δ' ὑμῖν φωνὰς ἰεῖς καὶ ψάλλον καὶ πτερυγίζων
καὶ λυδίζων καὶ ψηνίζων καὶ βαπτόμενος βατραχείοις
οὐκ ἐξήρκεσεν, ἀλλὰ τελευτῶν ἐπὶ γήρως, οὐ γὰρ ἐφ' ἥβης,
ἐξεβλήθη πρεσβύτης ὢν, ὅτι τοῦ σκώπτειν ἀπελείφθη· 525
εἶτα Κρατίνου μεμνημένος, ὅς πολλῷ ρέυσας ποτ' ἐπαίνω
διὰ τῶν ἀφελῶν πεδίων ἔρρει, καὶ τῆς στάσεως παρασύρων

514 φησὶ γὰρ ἀνὴρ.] The γὰρ is exactly as in vv. 40 and 63 of this play.

515 τοῦτο πεπονθῶς διατρίβειν.] Equivalent to τοῦτο παθεῖν καὶ διατρίβειν.

517 Comedy is personified as a maiden wooed by many, won by few.

518 ἐπετείουσ.] 'lasting but for the year' i. e. with new taste every season. It may be, as the scholiast says, a metaphor from spring birds, birds of passage, or from plants, 'annuals.'

520 τοῦτο μὲν.] The answering word is εἶτα in v. 526; generally, in prose, it is τοῦτο δέ. πολιαῖς κατιούσαις. Homer's epithet πολιοκρόταφοι, and Theocr. *Id.* XIV. 68, ἀπὸ κροτάφων πελόμεσθα πάντες γηραλέοι, are quoted to show the force of κατιούσαις.

521 χορῶν—νίκης—τροπαῖα.] νίκης is in closer connexion with τροπ. than χορῶν. Cf. Soph. *Aj.* 309, Jebb's note.

522 ψάλλον κ.τ.λ.] These principles describe plays of Magnes. The names were these, Βαρβίτιδες or Βαρβιτισταί, Ὀρνίθες, Λυδοί, Ψηηνες, Βατράχοι: and probably denote

the chorus in each. A chorus of ψῆνες (*fig-insects*) reminds us of the Wasps in Aristophanes.

526 πολλῷ ρέυσας ποτ' ἐπαίνω.] 'Flowing with broad stream of praise.' εὐδοκίμησας πολλάκις, Schol. but there is also reference to the strong flow of his language ('audax Cratinus,' Pers. *Sat.* I. 123), and, according to the Scholiast, to a particular passage in which this poet boasts of his resistless flood of words, 'a whole Ilissus streaming through his throat.' But ρέυσας with ἔρρει is curious, and the form of the aorist is suspicious in Attic. However Meineke's ρέυματι πολλῷ ποτ' αἰένως will satisfy but few. πρέψας and βρίσας are proposed readings. πλήθων seems the sort of word wanted, and would tally with ποταμῷ πλήθοντι εἰοικῶς of Homer referred to below.

527 τῆς στάσεως παρασύρων.] The details of this flood remind us of Hor. *Od.* III. 29. 32—41; of Lucret. I. 282—290; but especially, in their Homeric force, recal the comparison of Diomed to a torrent, 'For o'er the plain he rushed, as in full flood, A storm-swol'n torrent, that

ἐφόρει τὰς δρυὲς καὶ τὰς πλατάνους καὶ τοὺς ἐχθροὺς προ-
 θελύμνους. *uprooted.*

ἄσαι δ' οὐκ ἦν ἐν ξυμποσίῳ πλὴν, Δωροῖ συκοπέδιλε,
 καὶ, τέκτονες εὐπαλάμων ὕμνων οὕτως ἠθθησεν ἐκείνος. 530
 νυνὶ δ' ἡμεῖς αὐτὸν ὀρώντες παραληροῦντ' οὐκ ἐλεεῖτε,
 ἐκπιπτουσῶν τῶν ἠλέκτρων, καὶ τοῦ τόνου οὐκ ἔτ' ἐνότος
 τῶν θ' ἀρμονιῶν διαχασκουσῶν ἀλλὰ γέρων ὧν περιέρρει,
 ὡσπερ Κοννάς, στέφανον μὲν ἔχων αὐοῦ, δίψη δ' ἀπολωλὼς,
 ὃν χρῆν διὰ τὰς προτέρας νίκας πίνειν ἐν τῷ πρυτανεῖῳ, 535

with hurrying stream Breaks dyke and dam. Nor dam compact may stay, Nor stony fence of orchard rich in fruit Stem his fierce tide; so sudden doth he come, Pressed onward by the weight of heav'n sent rain, Wide wasting the fair works of vigorous hands.' Hom. *Iliad*. v. 87—92.

528 *προθελύμνους*.] Of this Homeric word the true Homeric sense seems to be 'layer upon layer, one after another, one close pressed on the other:' cf. the second rendering and explanation in L. & S. For this sense, and this only, suits *Il.* v. 130: and *Il.* i. 541, κ. 15, may be equally suited with this meaning, though in the first of these passages one might be tempted to render it 'uprooted.' Yet it seems certain that 'uprooted' was a sense given to it afterwards, and the Scholiast here explains it by *προρρίζους*. The earlier Homeric sense might do here, but would not in *Pac.* 1210.

529, 530 *Δωροῖ...ὑμνων*.] Songs from Cratinus' plays. *συκοπέδιλος* refers to *συκοφαντία*, and *Δωροῖ* to *δῶρα*, 'bribes.' Cf. *infra* 996. For *τέκτονες* thus used cf. Pind. *Pyth.* 3. 200: and in the opening of *Olymp.* 6, he carries the metaphor more into detail: *χρυσέας ὑποστάσαντες εὐτειχεῖ προθύρω θαλάμῳ κίονας ὡς ὅτε θαπτὸν μέγαρον πάξομεν*. Cf. Milton's 'build the lofty rhyme.'

532 *τῶν ἠλέκτρων, κ.τ.λ.*] The Scholiast unhesitatingly takes all these terms to be from the workmanship of beds, 'pegs of electron;'

'the ropes of a bed,' or their tension; 'joints;' recognizing however the metaphorical application of the two last to music. Others have thought the words might be all applied to the lyre, 'lyre pegs;' 'tension of the strings' (and consequent tone); 'harmonies.' The 'harmonies' might be said to gape, when the instrument was out of tune, and the intervals all put wrong. The metaphor from a musical instrument perhaps seems to us more natural as he is speaking of a poet; but metaphors from cabinet-making &c. are not uncommon in Greek, and probably the Scholiast is right.

534 Connas was a tipsy flute-player. Schol.

535, 536 *ὃν χρῆν...μὴ ληρεῖν*.] 'Who ought not to (have to) play the fool.' In expressions like this, which at first sight appear elliptical, the obligation expressed by *χρῆν* or a similar word, is rather on some other than on the subject of the infinitive. Compare Soph. *Æd. Col.* 1201, *λιπαρεῖν γὰρ οὐ καλὸν δίκαια προσχρηζοῦσιν*, where the meaning is that it would be *οὐ καλὸν* for Œdipus, if persons (viz. Theseus) preferring a just request were (by his refusal) to be asking over and over again. This is made plain by what follows: *οὐδ' αὐτὸν μὲν* (Œdipus, mark, not Theseus, who was the subject of *λιπαρεῖν*) *εν πάσχων κ.τ.λ.* The passage in *Æd. Tyr.* 817, *ᾧ μὴ ξένων ἐξεστίμηδ' ἀστῶν τινὰ δόμοις δέχεσθαι*, is to be similarly explained: though the

καὶ μὴ ληρεῖν, ἀλλὰ θεᾶσθαι λιπαρὸν παρὰ τῷ Διονύσῳ.
 οἷας δὲ Κράτης ὀργὰς ὑμῶν ἠνέσχετο καὶ στυφελιγμούς^{αλλ - να}
 ὃς ἀπὸ σμικρᾶς δαπάνης ὑμᾶς ἀριστιζῶν ἀπέπεμπεν,
 ἀπὸ κραμβοτάτου στόματος μάττων ἀστειοτάτας ἐπινοίας
 χούτος μέντοι μόνος ἀντήρκει, τοτὲ μὲν πίπτων, τοτὲ
 δ' οὐχί. 540

ταῦτ' ὄρρωδῶν διέτριβεν αἰεὶ, καὶ πρὸς τούτοισιν ἔφασκεν
 ἐρέτην χρῆναι πρῶτα γενέσθαι, πρὶν πηδαλίοις ἐπιχειρεῖν,
 κατ' ἐντεῦθεν πρωρατεύσαι καὶ τοὺς ἀνέμους διαθρῆσαι,
 κατὰ κυβερνᾶν αὐτὸν ἑαυτῷ. τούτων οὖν οὐνεκα πάντων,
 ὅτι σωφρονικῶς κοῦκ ἀνοήτως ἐσπηδήσας ἐφλυάρει, 545
 αἶρεσθ' αὐτῷ πολὺ τὸ ρόθιον, παραπέμψατ' ἐφ' ἔνδεκα
 κώπαις,

θόρυβον χρηστὸν ληναίτην,
 ἵν' ὁ ποιητῆς ἀπίη χαίρων,

dative φ is grammatically governed by *ἔξεστι*, it is, virtually, to the *ξένοι* and *ἄστοι* that the permission is denied. Meineke's comments on this in *Vind.* are ridiculous, as also his reading *μάκληρεῖν*, i. e. *μὴ ἀκληρεῖν*.

537 *στυφελιγμούς.*] The verb *στυφελίζω* is Homeric. Aristophanes is rather led by his subject and metre into Epic words in this part of the parabasis.

538 *ἀπὸ σμικρᾶς δαπάνης.*] 'From small expense,' but does it mean 'to himself' (Crates), or 'to the Athenians'? Schutz takes the latter; but the former is the natural sense of the Greek, and squares better with *χούτος μέντοι*, 'And yet indeed he alone lasted,' though not so great in power as his predecessors. The Scholiast too says of him *σμικρὰ ἐποίησεν, and διλιγόστιχα ποιήματα γράψας*. He seems to have cleverly made the most out of but little.

539 *κραμβοτάτου.*] A parallel word is *καπυρόν*, Theocr. *Idyll.* VII. 37. *Μοισᾶν καπυρόν στόμα.*

545 *ὅτι σωφρονικῶς κ. τ. λ.*] *προσήλθεν*, or some such word (as Casaubon rightly notes), is to be supplied to *σωφρονικῶς*: a word of sim-

ple in-coming, in fact, supplied from the boisterously foolish in-coming expressed by *ἐσπ.* *ἐφλυάρει*.

546 *αἶρεσθ' κ. τ. λ.*] *ρόθιον*, which is properly 'the plashing of oars, &c.' is here applied to the clapping of hands, &c. of the audience. The nautical metaphor is kept up by the *π. ἐφ' ἔνδεκα κώπαις*, 'convoy him on eleven oars,' i. e. in a galley with eleven oars on either side. *ἐφ. ἔνδεκα κ.* is used naturally enough of such a galley, for the eleven oars of one side plashing simultaneously in the water is the striking sight to the eye. Then *θόρυβον* is in apposition to *ρόθιον*, *παραπ. ἐφ. ἐ. κ.* being parenthetical. Thus it will be 'Raise for him a plashing (or clapping)—convoy him to the stroke of eleven oars—ay, (raise) even a good Lenæan applause.' The Scholiast (in a note not very clear) speaks of *ἐφ' ἐ. κ.* as a *κέλυσμα ναυτικόν*: but it must surely have come to be so by some well-known use of such vessels as an escort of honour on occasions of cheering.

547 *ληναίτην.*] The *Knights* was played at the Lenææ, as was the *Acharnians*.

κατὰ νοῦν πράξας,
 φαιδρὸς λάμπουτι μετώπῳ. 550
 ἵππι' ἀναξ Πόσειδον, ᾧ
 χαλκοκρότων ἵππων κτύπος
 καὶ χρεμετισμὸς ἀνδάνει,
 καὶ κυανέμβολοι θοαὶ
 μισθοφόροι τριήρεις, 555
 μειρακίων θ' ἄμιλλα λαμ-
 πρυνομένων ἐν ἄρμασιν
 καὶ βαρυδαιμονούντων,
 δεῦρ' ἔλθ' ἐς χορὸν, ᾧ χρυσοτρίαιν, ᾧ
 δελφίνων μεδέων, Σουνιάρατε, 560
 ᾧ Γεραίστιε παῖ Κρόνου,
 Φορμίωνί τε φίλτατ', ἐκ
 τῶν ἄλλων τε θεῶν Ἀθη-
 ναίοις πρὸς τὸ παρεστὸς.
 εὐλογῆσαι βουλόμεσθα τοὺς πατέρας ἡμῶν, ὅτι 565
 ἄνδρες ἦσαν τῆσδε τῆς γῆς ἄξιοι καὶ τοῦ πέπλου,
 οἵτινες πεζαῖς μάχαισιν ἐν τε ναυφράκτῳ στρατῷ
 πανταχοῦ νικῶντες αἰὲ τήνδ' ἐκόσμησαν πόλιν·
 οὐ γὰρ οὐδεὶς πώποτ' αὐτῶν τοὺς ἐναντίους ἰδῶν
 ἠρίθμησεν, ἀλλ' ὁ θυμὸς εὐθύς ἦν ἀμυνίας· 570
 εἰ δέ που πέσοιεν ἐς τὸν ὠμίον ἐν μάχῃ τινί,
 τοῦτ' ἀπεψήσαντ' ἂν, εἴτ' ἠρνοῦντο μὴ πεπτωκέναι,

550 μετώπῳ.] Aristophanes was bald, which makes the expression the more graphic. Cf. *Pac.* 774, ἀνδρὸς τὸ μέτωπον ἔχοντος.

555 μισθοφόροι.] *i. e.* carrying sailors and marines who received pay.

558 βαρυδαιμονούντων.] 'Coming to grief, ruining their fortunes;' an absurd surprise after λαμπρ. Of such 'fast young men' we have an instance in the *Clouds*.

562 Φορμίωνί.] Cf. *Thuc.* i. 117. II. 84, 92, for Phormion's naval successes.

567 ναυφράκτῳ στρατῷ.] 'The embattled line of ships.' Cf. *Æsch.*

Pers. 950, Ἰάνων ναυφρακτος Ἄρης, of the Athenian fleet at Salamis. See also *Acharn.* 96. Dindorf writes ναύφαρκτος, ἀφαρκτος in such words. Whichever form the Attic writers of this time may have preferred, the double form is illustrated by καρδία, κραδία, κάρτος, κράτος, θάρσος, θράσος, &c. Provincialisms and archaisms in English may be found to shew the same variation: 'great' pronounced 'gert,' 'brid' for 'bird.'

570 ἀμυνίας.] ἔτοιμος πρὸς τὸ ἀμῦναι, Schol.; but the word looks like a proper name, and may contain some allusion to a person. Meineke writes it with a capital.

ἄλλα διεπάλαιον αὖθις. καὶ στρατηγὸς οὐδ' ἂν εἰς
 τῶν πρὸ τοῦ σίτησιν ἦτησ' ἐρόμενος Κλεαίνετον
 νῦν δ', εἰ μὴ προεδρίαν φέρωσι καὶ τὰ σιτία, 575
 οὐ μαχεῖσθαι φασιν. ἡμεῖς δ' ἀξιούμεν τῇ πόλει
 προῖκα γενναίως ἀμύνειν καὶ θεοῖς ἐγχαωρίους.
 καὶ πρὸς οὐκ αἰτούμεν οὐδέν, πλὴν τοσουτοῖ μόνον·
 ἦν ποτ' εἰρήνη γένηται καὶ πόνων παυσώμεθα,
 μὴ φθονεῖθ' ἡμῖν κομῶσι μηδ' ἀπεστλεγγισμένοις. 580
 ὦ πολιοῦχε Παλλὰς, ὦ
 τῆς ἱερωτάτης ἀπα-
 σῶν πολέμῳ τε καὶ ποιη-
 ταῖς δυνάμει θ' ὑπερφερού-
 σης μεδέουσα χωρας, 585
 δεῦρ' ἀφικοῦ λαβοῦσα τὴν
 ἐν στρατιαῖς τε καὶ μάχαις
 ἡμετέραν ξυνεργόν
 Νίκην, ἣ χορικῶν ἐστὶν ἑταῖρα,
 τοῖς τ' ἐχθροῖσι μεθ' ἡμῶν στασιάζει· 590
 νῦν οὖν δεῦρο φάνηθι· δεῖ
 γὰρ τοῖς ἀνδράσι τοῖσδε πά-
 ση τέχνη πορίσαι σε νί-
 κην εἴπερ ποτὲ καὶ νῦν.
 ἀ ξύνισμεν τοῖσιν ἵπποις, βουλόμεσθ' ἐπαινέσαι 595
 ἀξιοὶ δ' εἶσ' εὐλογεῖσθαι· πολλὰ γὰρ δὴ πράγματα
 ξυυδιήνεγκαν μεθ' ἡμῶν, ἐσβολὰς τε καὶ μάχας.

574 Κλεαίνετον.] Father of Cleon, Thuc. III. 36 : author of a law limiting the public meals in the Prytaneum. Schol.

575 προεδρίαν.] Cf. v. 702.

578 πρὸς.] Adverbial.

580 ἀπεστλεγγισμένοις.] For the use of these 'bath-scrapers' cf. Juv. Sat. III. 261, 'domus...sonat unctis strigilibus.' It rather looks as if some objection had been made to the Knights as over foppish.

583 ποιηταῖς.] This comes in cursorily between πολέμῳ and δυνάμει : perhaps the alliteration led to this order, 'in battles and in bards.'

589 χορικῶν.] This includes actors, members of the chorus, choregus, &c.

590 στασιάζει.] 'Is of our faction, party, or side.' ἑταῖρα is here rather of a member of the same ἑταιρία or club, than in its more usual sense: hence it means 'hand and glove with,' and suggests στασιάζει a political word.

592 τοῖσδε.] To our chorus. and our poet.

595. For the expedition humorously described here cf. Thuc. IV. 42—44. The praise due to the horsemen is comically given to the horses.

ἀλλὰ τὰν τῆ γῆ μὲν αὐτῶν οὐκ ἄγαν θαυμάζομεν,
 ὡς ὅτ' ἐς τὰς ἵππαγωγούς εἰσεπήδων ἀνδρικῶς,
 πριάμενοι κώθυνας, οἱ δὲ καὶ σκόροδα καὶ κρόμμνα· 600
 εἶτα τὰς κώπας λαβόντες ὥσπερ ἡμεῖς οἱ βροτοὶ
 ἐμβαλόντες ἀνεβρύαξαν, ἵππαπαῖ, τίς ἐμβαλεῖ;
 ληπτέον μᾶλλον. τί δρῶμεν; οὐκ ἔλας, ὦ σαμφόρα;
 ἐξεπήδων τ' ἐς Κόρινθον· εἶτα δ' οἱ νεώτατοι
 ταῖς ὄπλαῖς ὄρυττον εὐνάς καὶ μετῆσαν στρώματα· 605
 ἦσθιον δὲ τοὺς παγούρους ἀντὶ ποίας Μηδικῆς,
 εἴ τις ἐξέρποι θύραζε, κακὸν βυθοῦ θηρώμενοι·
 ὥστ' ἔφη Θέωρος εἰπεῖν καρκίνον Κορίνθιον·
 δεινά γ', ὦ Πόσειδον, εἰ μῆδ' ἐν βυθῷ δυνήσομαι,
 μήτε γῆ μήτ' ἐν θαλάττῃ διαφυγεῖν τοὺς ἱππέας. 610

ΧΟΡΟΣ

ὦ φίλτατ' ἀνδρῶν καὶ νεανικώτατε,

598 οὐκ, ἄγαν...ὡς.] 'Not over much (that is to say, not so much) as when.' A condensed phrase, nearly = οὐ τοσοῦτον ὡς.

599 ἵππαγωγούς.] These cavalry transports were much used during the Peloponnesian war. Cf. Thuc. II. 56, ἦγε δ' ἐπὶ τῶν νεῶν ἱππέας τριακοσίου ἐν ναυσὶν ἱππαγωγούς πρῶτον τότε ἐκ τῶν παλαιῶν νεῶν ποιηθείσαι.

ἀνδρικῶς.] 'Right manfully;' but there is a comic force in the word as applied to horses, as if we were to say 'just like any Christians.'

600 κρόμμνα.] Cf. *Ach.* 1099, where onions are among Lamachus' provision for service. Meineke prefers Bergk's σκόροδ' ἔλας κρόμμνα, comparing *Ach.* 550, σκροδῶν, ἐλαῶν, κρομμύων ἐν δικτύοις. And some MSS., and Athenæus, omit the καὶ before σκόροδα.

602 ἵππαπαῖ.] Substituted for the ordinary boatman's cry *ῥυππαπαῖ*. Cf. *Ran.* 1073. This points to what we also infer from other reasons, a sharp thin pronunciation of *v* in Greek, not very different from that of *i*, the Latin *i* (= Eng. *ee* or *i* in *thin*), and perhaps like the German

ü, or the French *u* in some words.

603 σαμφόρα.] Cf. *Nub.* 23, 1298.

606 παγούρους.] 'hard-tails.' Cf. *σκίουρος*, 'shade-tail (squirrel),' *ἀέλουρος*, 'wavy-tail (cat).'

ποίας Μηδικῆς.] For this see *Virg. Georg.* I. 215. *τριφυλλος*. Schol. Hesych. They ate 'crabs for clover:' O dura *equorum* ilia!

607. They ate them, if any crept out of his hole, ay, and even hunting them out of the deep water.

608—610. Theorus is mentioned in *Acharn.* 134; and in *Nub.* 400, *Vesp.* 45, as perjured and a flatterer. The 'crab' represents the Corinthians, and Reiske hazards a guess that the Corinthians were nicknamed crabs, from running away, which Dindorf calls 'mira animadversio' but, unless there is some allusion of this kind, the passage rather wants point. Some think there is allusion to an Athenian profligate named Carcinus. The general sense seems, 'Theorus flatteringly said that a Corinthian crab said, 'Tis a shame if—run away as I will—I can't, either on land or in sea, escape the knights.'

ὄσσην ἀπὼν παρέσχεσ ἡμῖν φροντίδα·
καὶ νῦν ἐπειδὴ σῶς ἐλήλυθας πάλιν,
ἀγγελίον ἡμῖν πῶς τὸ πρᾶγμ' ἠγωνίσω.

ΑΛΛΑΝΤΟΠΩΔΗΣ

τί δ' ἄλλο γ' εἰ μὴ νικόβουλος ἐγενόμην;

615

ΧΟΡΟΣ

νῦν ἄρ' ἄξιόν γε πᾶσιν ἐστὶν ἐπολολύξαι.
ὦ καλὰ λέγων, πολλὸν δ' ἀμείνου' ἔτι τῶν λόγων
ἐργασάμεν', εἴθ' ἐπέλ-
θοις ἅπαντά μοι σαφῶς·
ὡς ἐγὼ μοι δοκῶ
κἂν μακρὰν ὁδὸν διελθεῖν
ὥστ' ἀκούσαι. πρὸς τὰδ', ὦ βέλ-
τιστε, θαρρήσας λέγ', ὡς ἅ-
παντες ἠδόμεσθά σοι.

620

ΑΛΛΑΝΤΟΠΩΔΗΣ

καὶ μὴν ἀκούσαι γ' ἄξιον τῶν πραγμάτων.
εὐθὺς γὰρ αὐτοῦ κατόπιον ἐνθένδ' ἴεμην
ὁ δ' ἄρ' ἔνδον ἐλασίβροντ' ἀναρρηγνύς ἔπη
τερατευόμενος ἠρειδε κατὰ τῶν ἵππέων,
κρημνοὺς ἐρείπων καὶ ξυνωμότας λέγων

625

615 νικόβουλος.] 'Conqueror in the council.' The compounds of βούλη usually denote some quality 'in counsel': e.g. ταχύβουλος, ἀνδρόβουλος. It may have that meaning also here, though the leading one be 'victorious in or over the senate,' to which they both ran. Cf. above, v. 485. Nor is it unlikely that (as Bergler thinks) the sausage-seller meant to claim Νικόβουλος as a name from his exploit. Cf. *Pac.* 991, λῦσον δὲ μάχας καὶ κορκορυγὰς, ἵνα Δυσιμάχην σε καλώμεν.

621 κἂν μακρὰν ὁ. δ.] A proverbial phrase, to show great eagerness for a thing: 'I'd go many a long mile.'

624 This speech seems meant as a caricature on the *ρήσεις* of ἀγγελοι in tragedy.

626 ὁ δ' ἄρ'.] 'And he, I found, within was, &c.' ἐλασίβροντα, a word used in a fragment of Pindar, cf. *Pind. Olymp.* IV. 1, ἐλατήρ ὑπέρτατε βροντᾶς.

628 κρημνοὺς ἐρείπων.] So Brunck reads, and Meineke after him, for vulg. ἐρείδων. ἐρείδων, following close on ἠρειδε in the line before, seems tautological certainly, and the change is very slight. For ἐρείδων, as used here, cf. *Ran.* 914, ἠρειδεν ὄρμαθὸς μελῶν.

628 ξυνωμότας.] Cf. above, vv. 236, 475.

πιθανώταθ' ἢ βουλὴ δ' ἅπασ' ἀκροωμένη
 ἐγένεθ' ὑπ' αὐτοῦ ψευδατραφάξυος πλέα, 630
 κᾶβλεψε νᾶπυ, καὶ τὰ μέτωπ' ἀνέσπασεν.
 κᾶγωγ' ὅτε δὴ ἴγνω ἐνδεχομένην τοὺς λόγους
 καὶ τοῖς φενακισμοῖσιν ἐξαπατωμένην,
 ἄγε δὴ Σκίταλοι καὶ Φένακες, ἦν δ' ἐγὼ,
 Βερέσχεθοί τε καὶ Κόβαλοι καὶ Μόθων, 635
 αγορά τ', ἐν ἧ παῖς ὦν ἐπαιδεύθη ἐγὼ,
 νῦν μοι θράσος καὶ γλώτταν εὐπορον δότε
 φωνὴν τ' ἀναιδῆ. κᾶτα τῷ πρωκτῷ θευὼν 640
 τὴν κιγκλίδ' ἐξήραξα, κᾶναχανὼν μέγα
 ἀνέκραγον· ὦ βουλή, λόγους ἀγαθοὺς φέρων
 εὐαγγελίσασθαι πρῶτον ὑμῖν βούλομαι·
 ἐξ οὗ γὰρ ἡμῖν ὁ πόλεμος κατερράγη,
 οὐπώποτ' ἀφύας εἶδον ἀξιωτέρας. 645
 οἱ δ' εὐθέως τὰ πρόσωπα διεγαλήνισαν
 εἶτ' ἔστεφάνουν μ' εὐαγγέλια· κᾶγὼ ἔφρασα,
 αὐτοῖς ἀπόρρητον ποιησάμενος ταχὺ,
 ἵνα τὰς ἀφύας ὠνοῖντο πολλὰς τούβολου
 τῶν δημιουργῶν ξυλλαβεῖν τὰ τρυβλία. 650

630 ψευδατραφάξυος.] ἀτράφαξις εἶδος λαχάνου ὃ ταχέως εἰς μέγεθος αὔξεται, Schol. Hence it is put for Cleon's lies, which grew like any mushrooms, or as fast as Falstaff's men in buckram.

634. The sausage-seller has a peculiar set of gods. Βερέσχεθοι and Σκίταλοι are of unknown origin: derivatives from κόβαλοι and φένακες we have seen: Μόθων seems here invoked as the supreme god of impudence: cf. v. 697, and L. and S. on the word. Whatever be the distinctive meaning of the words, the group is meant to express 'all sprites of roguery, rascality, boobydom and blackguardism.'

641 τὴν κ. ἐξήραξα.] He backed against the partition, and knocked the door of it out of its fastenings, and so burst it open.

644 κατερράγη.] 'burst down on

us' like a storm.

645 ἀξιωτέρας.] 'More worth their price,' *i.e.* as he says afterwards, 'many for the obol.' When you get your money's worth, a king is ἀξιον, cheap. Yet the word ἀξιος is also used of what is worth, and therefore fetches, a high price, and so is 'precious, or dear.'

647 ἔστεφάνουν μ'.] 'Were for crowning me.' So in Lat. 'coronare aliquem Olympia?' cf. Hor. *Ep.* I. 1, 50.

647—650 κᾶγὼ ἔφρασα...τ.δ. ξυλλαβεῖν.] 'And I told them (making it at once a secret with them)—in order to buy &c.—to get together all the dishes from the crockery-makers.' δημ. τῶν σκευοποιῶν, τῶν κεραμένων, Schol. αὐτοῖς is connected with ποιησάμενος, not with ἔφρασα: 'making it a secret for them,' that is, 'between them and me.'

οἱ δ' ἀνεκρότησαν καὶ πρὸς ἔμ' ἐκεχήνεσαν.

ὁ δ' ὑπονοήσας, ὁ Παφλαγῶν, εἰδὼς θ' ἅμα

οἷς ἦδεθ' ἡ βουλὴ μάλιστα ῥήμασιν,

γνώμην ἔλεξεν· ἄνδρες, ἦδη μοι δοκεῖ

ἐπὶ συμφοραῖς ἀγαθαῖσιν εἰσηγγελημένοις

εὐαγγέλια θύειν ἑκατὸν βοῦς τῇ θεῷ.

ἐπένευσεν εἰς ἐκεῖνον ἡ βουλὴ πάλιν.

κᾶγωγ' ὅτε δὴ ἔγνω τοῖς βολίτοις ἠττημένος,

διακοσίαισι βουσὶν ὑπερηκόντισα·

τῇ δ' Ἀγροτέρα κατὰ χιλίων παρήνεσα

εὐχὴν ποιήσασθαι χιμάρων εἰσαύριον,

αἱ τριχίδες εἰ γενοιάθ' ἑκατὸν τούβολοῦ.

ἔκαραδόκησεν εἰς ἔμ' ἡ βουλὴ πάλιν.

ὁ δὲ ταῦτ' ἀκούσας ἐκπλαγεὶς ἐφληνάφα.

κᾶθ' εἶλκον αὐτὸν οἱ πρυτάνεις χοῖ τοξόται.

οἱ δ' ἐθορύβουν περὶ τῶν ἀφύων ἐστηκότες·

ὁ δ' ἤντεβόλει γ' αὐτοὺς ὀλίγον μείναι χρόνον,

ἵν' ἄτθ' ὁ κῆρυξ οὐκ Λακεδαίμονος λέγει

πίθησθ', ἀφίκται γὰρ περὶ σπονδῶν λέγων.

οἱ δ' ἐξ ἐνὸς στοματος ἅπαντες ἀνέκραγον·

νυνὶ περὶ σπονδῶν; ἐπειδὴ γ', ὦ μέλε,

655

660

665

670

656 εὐαγγέλια θύειν.] Cf. ἐστεφάνου εὐαγγέλια in v. 647.

658 βολίτοις.] ταῖς τῶν βοῶν ἐπαγγελίαις, Schol., but there is a contempt in the expression, 'his dirty oxen-dodge,' and probably a surprise for βέλεσιν, if we look to ὑπερηκόντισα in the next line.

660 κατὰ χιλίων χιμάρων.] 'Over a thousand kids.' Cf. Thuc. v. 47, δμύντων κατὰ ἱερῶν τελείων. The οὐλοχῦται &c. were sprinkled over the victim's head, and the vow or prayer uttered at the same time. Hence the use of κατὰ. Cf. v. 1091. There is thought to be an allusion to the annual sacrifice to Artemis for the foes slain at Marathon. They vowed to sacrifice as many goats as they should kill enemies: then not having enough goats to perform

this, they instituted an annual sacrifice of 500: whereby Artemis must have been a gainer, for the sacrifice was kept up to Xenophon's time. Cf. Xen. Anab. III. 2. 12.

664 ἐφληνάφα.] ἐφλυνάρε, Schol. For the whole family of words branching off from φλέω, see L. and S. under φλέω.

666 οἱ δ'...ἐστηκότες.] They had risen as if to go.

668, 669 ἵν'...πίθησθ'.] 'That (says he) ye may hear;' quoting Cleon's actual words.

671 ἐπειδὴ γ', ὦ μέλε.] 'Yes, my good sir, now that they find &c.' no doubt they want peace now, and don't they wish they may get it? The force of ὦ μέλε seems to vary with the context, but generally to imply some irony and pity.

ἦσθοντο τὰς ἀφύας παρ' ἡμῖν ἀξίας;
 οὐ δεόμεθα σπονδῶν· ὁ πόλεμος ἐρπέτω.
 ἐκεκράγεσάν τε τοὺς πριτάνεις ἀφίεναι·
 εἶθ' ὑπερεπήδων τοὺς δρυφάκτους πανταχῆ. 675
 ἐγὼ δὲ τὰ κορίανν' ἐπριάμην ὑποδραμῶν
 ἅπαντα τὰ τε γήτει' ὅσ' ἦν ἐν τάγορᾳ·
 ἔπειτα ταῖς ἀφύαις ἐδίδουν ἡδύσματα
 ἀπορούσιν αὐτοῖς προῖκα, κάχαριζόμενη.
 οἱ δ' ὑπερεπήνουν ὑπερεπύππαζόν τέ με 680
 ἅπαντες οὕτως ὥστε τὴν βουλήν ὄλην
 ὄβολοῦ κοριάννοις ἀναλαβὼν ἐλήλυθα.

ΧΟΡΟΣ

πάντα τοι πέπραγας οἶα χρὴ τὸν εὐτυχοῦντα·
 εὔρε δ' ὁ πανούργος ἕτερον πολὺ πανουργίας
 μείζοσι κεκασμένον, 685
 καὶ δόλοισι ποικίλοις,
 ῥήμασίν θ' αἰμύλοις.
 ἀλλ' ὅπως ἀγωνιεῖ φρόν-
 τιζε τὰπίλοιπ' ἄριστα·
 συμμάχους δ' ἡμᾶς ἔχων εὐ-
 νους ἐπίστασαι πάλαι. 690

ΑΛΛΑΝΤΟΠΩΔΗΣ

καὶ μὴν ὁ Παφλαγὼν οὕτωςι προσέρχεται,
 ὠθῶν κολόκυμα καὶ ταραττων καὶ κυκῶν,

676. This line, as it stands in Dindorf, is rather awkward. Meineke, with Fritzsche, reads ἐγὼ δ' ἐπρ. τὰ κορίανν' ὑπεκδραμῶν. The Ravenna MS. has ὑπεκδ. Either word means 'having slily run off.'

680 ὑπερεπύππαζον.] 'Cried bravo! bravissimo!' πύππαξ appears to have been an expression of wonderment and praise. Others however connect it with ποππύζειν (cf. *Plut.* 732), and interpret it of fondling and caressing, as a groom does a horse.

682 ὄβολοῦ κοριάννοις ἀναλα-

βῶν.] 'Having won them by coriander-seed for an obol:' *i. e.* for an obol's worth of coriander-seed.

ἀναλ.] *eis* ἑμαυτὸν τῆ εὐνοῖα πείσας ῥέπειν, Schol. Cf. *Arist. Rhet.* 1. 1. 10, πρὸ ἔργου ἐστὶν ἀναλαβεῖν τὸν ἀκροατὴν. 'The speaker's main point is to win his hearer.'

692 κολόκυμα.] This word is explained by some as κολοβὸν (or κόλον) κῦμα, 'a maimed or curtailed wave.' A wave which, after all, is but half a wave, and is of little force, as Casaubon takes it; 'half-spent,' Walsh translates it. Yet to disparage the

ὡς δὴ καταπιόμενός με. μορμῶ τοῦ θράσους.

ΚΛΕΩΝ

εἰ μή σ' ἀπολέσαιμ', εἴ τι τῶν αὐτῶν ἐμοὶ
ψευδῶν ἐνείη, διαπέσοιμι πανταχῆ.

695

ΑΛΛΑΝΤΟΠΩΔΗΣ

ἦσθην ἀπειλαῖς, ἐγέλασα ψολοκομπίαις,
ἀπετυδάρισα μόθωνα, περιεκόκκασα.

ΚΛΕΩΝ

οὐ τοι μὰ τὴν Δήμητρά γ', εἰ μή σ' ἐκφάγω
ἐκ τῆσδε τῆς γῆς, οὐδέποτε βιώσομαι.

terrors of Cleon's appearance does not seem to the point here. *κόλος* seems, as L. and S. say, akin to *κυλλός*: if so, why not 'an arched wave'? a term specially applicable to the advancing concave of a wave before it breaks. And the latter part of the Scholiast's note is *ὑψηλὸν κύμα καὶ μέγα ἀπὸ τοῦ κορυφουῦσθαι κυλιόμενον*. This recalls Homer's description of the on-coming of a wave, *Il.* δ. 425, *ἀμφὶ δὲ τ' ἄκρας κυρτὸν ἐὼν κορυφούται ἀποπτύει δ' ἄλδος ἄχνην*, 'and round the jutting points Towers concave, spitting far the salt sea foam.' The expression *ποταμὸς ὡθεὶ κύμα* is quoted from Metagenes (in Athenæus) by Bergler. It seems then to be a river that Cleon is compared to, or else some strong tidal current driving a wave up a river or creek, and in the half-Homeric style of the comparison, nothing should come in to weaken it till the end, where *μορμῶ τοῦ θράσους* no doubt implies some contempt, though it is hardly so flippant as what L. and S. give, 'A fig for his courage;' but rather, as Walsh has it, 'The deuce! how bold he is!' literally, 'Hob-goblins! what boldness!'

694 *εἰ μή κ.τ.λ.*] The explanation of the optative mood in such a sentence seems to be this. 'If I were

not to destroy you (supposing me to be as good a liar as ever), I should deserve ruin myself,' was the form of sentence intended; then, for the latter clause, a wish expressed by the simple optative is substituted. Cf. *Achæarn.* 476, *κάκιστ' ἀπολομένη εἴ τι σ' αἰτήσαιμ' ἔτι*.

696 *ἦσθην*.] Cf. *Nub.* 174, 1240. *ψολοκομπίαις*.] Some of the words used above of Cleon are applicable to Zeus; hence was suggested this word with a reference to Homer's *ψολοεῖς κεραυνός*.

698 *Δήμητρά γ'*.] Meineke says 'γε post *Δήμητρα* usque repugnat,' and proposes *Δήμητρ' ἔτ'*.

εἰ μή σ' ἐκφάγω.] The occasional use of *εἰ* with the subjunctive in the poets is of course established; and even (though very rarely in good authors) in prose. The attempt to distinguish the sense of *εἰ* thus used from that of *ἐάν* appears to me to fail. Is it not more probable that in the transition from the older *εἰ κε* to *ἐάν* (*εἰ ἂν*) they at times said *εἰ* barely, though afterwards, when *ἂν* had quite displaced *κε* in Attic parlance, they elected, as a rule, to use the *ἂν* in conditions requiring the subjunctive? a rule however which was occasionally broken by poets, who would perhaps favour archaisms.

ΑΛΛΑΝΤΟΠΩΛΗΣ

εἰ μὴ 'κφάγῃς; ἐγὼ δέ γ', εἰ μὴ σ' ἐκπίω,
καῖτ' ἐκροφήσας αὐτὸς ἐπιδιαρραγῶ.

700

ΚΛΕΩΝ

ἀπολῶ σε νῆ τὴν προεδρίαν τὴν ἐκ Πύλου.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἴδου προεδρίαν· οἶον ὄψομαί σ' ἐγὼ
ἐκ τῆς προεδρίας ἔσχατον θεώμενον.

ΚΛΕΩΝ

ἐν τῷ ξύλῳ δήσω σε νῆ τὸν οὐρανόν.

705

ΑΛΛΑΝΤΟΠΩΛΗΣ

ὡς ὀξύθυμος. φέρε τί σοι δῶ καταφαγεῖν;
ἐπὶ τῷ φάγοις ἤδιστ' ἄν; ἐπὶ βαλαντίῳ;

ΚΛΕΩΝ

ἐξαρπάσομαί σου τοῖς ὄνυξι τάντερα.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἀπονυχιῶ σου τὰν πρυτανείῳ σιτία.

ΚΛΕΩΝ

ἔλξω σε πρὸς τὸν δῆμον, ἵνα δῶς μοι δίκην.

710

700 εἰ μὴ 'κφάγῃς.] Bergk reads
εἰ μὴ 'κφάγῃς μ'; The object με is
rather wanted.

702 προεδρίαν τὴν ἐκ Πύλου.]
'My first seat won at Pylos.' Cf. 575.

703. For οἶον see v. 368: for ἴδου
v. 344. Cleon was to be, as it were,
kicked from the dress circle to the
pit.

707 ἐπὶ τῷ...ἐπὶ βαλαντίῳ;] 'With
what relish (or sauce) would you like
best to eat?' For this sense of ἐπὶ
cf. *Acharn.* 855, *Pac.* 123. The pre-
position about corresponds to the
French à in cookery, e.g. Veau à la
sauce Tomate.

709 ἀπονυχιῶ.] The proper mean-

ing of this verb seems to be 'to pare
the nails.' The Scholiast however
explains it of tearing with the nails.
It is evidently suggested by ὄνυξι in
the line before: and probably was
hastily uttered, without any strict
regard to the exact propriety of ap-
plying ἀπονυχίζεω to σιτία. The
spirit of the passage would be about
this: 'I'll tear out your entrails with
my nails.' 'Nails indeed! I'll pare
yours pretty close—your town-hall
commons I mean.' There is some-
thing rather similar in the taking up
of the word σειςτός and the peculiar
use of ἀνασειεω in *Acharn.* 351. Cf.
note there.

ΑΛΛΑΝΤΟΠΩΛΗΣ

κἀγὼ δὲ σ' ἔλξω καὶ διαβαλῶ πλείονα.

ΚΛΕΩΝ

ἀλλ', ὦ πονηρὲ, σοὶ μὲν οὐδὲν πείθεται·
ἐγὼ δ' ἐκείνου καταγωγῶ γ' ὅσον θέλω.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ὡς σφόδρα σὺ τὸν δῆμον σεαυτοῦ νενόμικας.

ΚΛΕΩΝ

ἐπίσταμαι γὰρ αὐτὸν οἷς ψωμίζεται.

715

ΑΛΛΑΝΤΟΠΩΛΗΣ

κᾶθ' ὥσπερ αἱ τιτθαί γε σιτίζεις κακῶς.
μασώμενος γὰρ τῷ μὲν ὀλίγον ἐντίθης,
αὐτὸς δ' ἐκείνου τριπλάσιον κατέσπακας.

ΚΛΕΩΝ

καὶ νῆ Δί' ὑπὸ γε δεξιότητος τῆς ἐμῆς
οὐκ, ὦγάθ', ἐν βουλῇ με δόξεις καθυβρίσαι.
ἴωμεν ἐς τὸν δῆμον.

719

ΑΛΛΑΝΤΟΠΩΛΗΣ

οὐδὲν κωλύει·

ἰδοῦ, βάδιζε, μηδὲν ἡμᾶς ἰσχέτω.

ΚΛΕΩΝ

ὦ Δῆμε, δεῦρ' ἔξελθε.

ΑΛΛΑΝΤΟΠΩΛΗΣ

νῆ Δί', ὦ πατερ,

725

711 κἀγὼ δὲ σ' ἔλξω.] Cf. note on *Nub.* 916 for the elision of σὲ emphatic. For there must be emphasis on both ἐγὼ and σὲ here. And therefore δὲ, not δέ, should be written.

714 σεαυτοῦ νενόμικας.] 'You've come to think Demus quite your own.'

717 The relative shares of Cleon and his darling Demus remind one

rather of the German lover and his lady in the song 'Mariandel ist so schön, und Sie ist so treu, weil Sie ein halbe Knöbel isst, Hab' ich gegessen drei.'

718 κατέσπακας.] Used of Hercules in *Ran.* 576, τὸν λάρυγγα... ὃ τὰς χόλικας κατέσπασας.

724 ἰδοῦ, βάδιζε.] 'I'm off: trudge along: ' they here go to Demus' house-door.

ἔξελθε δῆτ'.

ΚΛΕΩΝ

ὦ Δημίδιον ὦ φίλτατον,
ἔξελθ', ἵν' εἰδῆς οἷα περιυβρίζομαι.

ΔΗΜΟΣ

τίνες οἱ βοῶντες; οὐκ ἄπιτ' ἀπὸ τῆς θύρας;
τὴν εἰρεσιώνην μου κατεσπαράξατε.
τίς, ὦ Παφλαγῶν, ἀδικεῖ σε;

ΚΛΕΩΝ

διὰ σέ τύπτομαι
ὑπὸ τουτουὶ καὶ τῶν νεανίσκων.

730

ΔΗΜΟΣ

τιή;

ΚΛΕΩΝ

ὀτιή· φιλω σ', ὦ Δήμ', ἐραστής τ' εἰμὶ σός.

ΔΗΜΟΣ

σὺ δ' εἰ τίς ἐτεόν;

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἀντεραστής τουτουὶ,
ἐρῶν πάλαι σου, βουλόμενός τέ σ' εὖ ποιεῖν
ἄλλοι τε πολλοὶ καὶ καλοὶ τε κάγαθοί.

735

ἀλλ' οὐχ οἰοί τ' ἐσμὲν διὰ τουτουί. σὺ γὰρ
τοὺς μὲν καλοὺς τε κάγαθοὺς οὐ προσδέχει,
σαυτὸν δὲ λυχνοπώλαισι καὶ νευρορράφοις
καὶ σκυτοτόμοις καὶ βурсοπώλαισιν δίδως.

740

727 περιυβρίζομαι.] This correction from οἷαπερ ὕβρ. and the proper distribution of the lines, are due to Elmsley.

729 εἰρεσιώνην.] At the Pyanepsia and Thargelia the Athenians held a feast to the Sun and Seasons, and boys bore branches wreathed with wool, called therefore εἰρεσιῶναι: songs were sung about them, and they were then hung up at the doors. Cleon and the sausage-seller were

jostling each other, and had, in their hurry, knocked down that of Demus. Schol.

730 διὰ σέ τύπτομαι.] Cf. 266, for διὰ.

733 ἐτεόν.] Ironical. 'And pray, sir, who may you be?'

739 λυχνοπώλαισι.] Hyperbolus. Cf. *Nub.* 1065, *Pac.* 690.

νευρορράφοις. Lysicles is meant, acc. to the Scholiast. He was a sheep-seller, cf. v. 132. Mitchell

ΚΛΕΩΝ

εὖ γὰρ ποιῶ τὸν δῆμον.

ΑΛΛΑΝΤΟΠΩΛΗΣ

εἰπέ νυν, τί δρῶν;

ΚΛΕΩΝ

ὅτι τῶν στρατηγῶν ὑποδραμῶν τῶν ἐκ Πύλου,
πλεύσας ἐκείσε, τοὺς Λάκωνας ἤγαγον.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐγὼ δὲ περιπατῶν γ' ἀπ' ἐργαστηρίου
ἔψουτος ἐτέρου τὴν χύτραν ὑφειλόμην.

745

suggests Cleophon, a lyre-maker, as an equally likely person to be meant: since sinews were used for lyre-strings. For him, cf. *Ran.* 677, 1528; but it is doubtful whether he had yet come before the public.

742 There are various ways of reading this line. *τοὺς στρατηγούς ὑποδραμῶν τοὺς ἐν Πύλῳ*, Brunck; *τῶν στ. ὑποδρ. τῶν ἐκ Πύλου*, Dind.; the meaning intended for each being apparently about the same, 'secretly outstripping (or forestalling, cf. v. 1161, *ὑποθεῖν*) the generals in (or from) Pylos.' Most MSS. have *τὸν στ.* and *ὑπεκδρ.*: the Ravenna MS. has Dindorf's reading. The genitive after *ὑποδρ.* wants other examples; the accusative rather means 'running up to,' and hence 'insinuating oneself into favour and deceiving'; but this was not quite Cleon's way with these generals; nor is either quite suitable in Cleon's mouth about himself, for he would hardly say that he cunningly stole a march on the generals, though it were the fact. Meineke edits *ὑποδραμόντων ἐκ Π.*, 'when the generals slunk away from Pylos,' preferring in his note C.F. Hermann's *ἀποδραμόντων*, which for this sense is perhaps better. He mentions *ὑποσπρεμόντων*, a conjecture of Kock. These readings seem to

square better with Cleon's direct charges of cowardice on the generals, cf. Thuc. IV. 27, *καὶ ἐς Νικίαν στρατηγὸν ὄντα ἀπεσήμαιεν... ῥάδιον, εἶναι παρασκευῆ, εἰ ἄνδρες εἶεν οἱ στρατηγοί, πλεύσαντας λαβεῖν τοὺς ἐν τῇ νήσῳ*. But possibly *τῶν στρ.* depends on *τοὺς Λ.* 'I slipped off slyly and brought the Pylian generals' Laconians.' This would make a good parallel to the sausage-seller's stealing another's pot and dinner. And *ὑποδραμῶν* would be used as in v. 676. An awkwardness there would be in *τῶν ἐκ Πύλου*: Nicias however was home from Pylos when Cleon was appointed to the command, Thuc. IV. 28. Holden's proposed *τοὺς ἐκ Π.* simplifies this. But besides the construction, *ὑποδραμῶν τῶν* 'supplantans,' is doubtful. Perhaps we might combine Holden's reading with a change in the beginning of the line, thus: *ὁ τι δρῶν; στ. ὑ. τοὺς ἐκ Π.*, 'by doing what? why when general (*στρατηγῶν*) I went right in (after sailing thither) and brought the men from Pylos, the Laconians.' For *ὑποδραμῶν*, 'running in close,' cf. Hom. *Il.* φ. 68, *Od.* κ. 323.

744. It is not only Cleon that is able to steal another's victory; I have ere now stolen another's pot and meal from his shop. Schol.¹

ΚΛΕΩΝ

καὶ μὴν ποιήσας αὐτίκα μάλ' ἐκκλησίαν,
ὦ Δῆμ', ἵν' εἰδῆς ὀπότερος νῶν ἐστί σοι
εὐνούστερος, διάκρινον, ἵνα τοῦτον φιλήσῃς.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ναὶ ναὶ διάκρινον δῆτα, πλήν μῆ' ἔν τῇ πυκνῷ.

ΔΗΜΟΣ

οὐκ ἂν καθιζοίμην ἐν ἄλλῳ χωρίῳ·
ἀλλ' ἐς τὸ πρόσθε χρῆ παρεῖν' ἐς τὴν πύκνα.

750

ΑΛΛΑΝΤΟΠΩΛΗΣ

οἴμοι κακοδαίμων, ὡς ἀπόλωλ'. ὁ γὰρ γέρων
οἴκοι μὲν ἀνδρῶν ἐστί δεξιώτατος,
ὅταν δ' ἐπὶ ταυτησὶ καθῆται τῆς πέτρας,
κέχηνεν ὥσπερ ἐμποδιζῶν ἰσχάδας.

755

ΧΟΡΟΣ

νῦν δὴ σε πάντα δεῖ κάλων ἐξιέναι σεαυτοῦ,

/

750 οὐκ ἂν καθιζοίμην κ.τ.λ.] He finds it however a hard seat, and is grateful for the cushion soon afterwards. Cf. v. 783.

751 ἐς τὸ πρόσθε.] 'Forwards.' Cf. *Acharn.* 43. ὡς τὸ πρόσθε, 'as of old' Cas., Brunck, Bergk. The Scholiast's note *εἰς τὴν αὐριον* is certainly wrong. *χρῆ* MS. Rav. *χρῆν* Vulg. Meineke puts a full stop after *πρόσθε*, meaning to render it 'But (move on) forwards: we must go to the Pnyx.' Cf. *Ach.* 242, *Lys.* 185, *θές ἐς τὸ πρόσθεν ὑπτιαν τὴν ἀσπίδα*. Dindorf renders *ἐς τὸ πρόσθε* 'ut antea, more antiquo.' It seems doubtful whether with the context, *ἐς* can be so taken. In v. 1387 *μακάριος ἐς τὰρχαῖα δὴ καθίσταμαι*, *ἐς* comes naturally enough after *καθίσταμαι*.

755 *κέχηνεν ὥσπερ ἐ. λ.*] The Scholiasts take this 'stringing figs' to have been a game. *παῖδες περιτιθέντες ταῖς σικαῖς βρόχον εἰώθασιν ἐσθιεν...εἶτα ὑπὸ τοῦ πάνυ γλιχεσθαι*

κεχῆνασιν. And εἴωθε τὰ παιδιά παίζοντα ἄνω ῥίπτειν τὰς ἰσχάδας καὶ τῷ στόματι αὐτὰς κατιούσας δέχεσθαι χαινόντα. A string was tied to the stalk (or foot) of the fig, which was then swung up and caught in the open mouth. It was a sort of 'bob-fig,' answering to our 'bob-cherry.' Many however will not accept this, but take it of a man sitting and stringing figs in order to hang them up to dry. But why should such a man gape? Dindorf says the fig-stringing was left to the old and decrepit who could do nothing else, and that to such an old man Demus is compared. To me the Scholiast's interpretation seems preferable: (*pace* Casaubon, Brunck, and Dindorf) for we thus get more out of *κέχηνεν* which seems emphatically placed before *ὥσπερ*, and is used again in v. 1119. Cf. also v. 1262.

756 πάντα κάλων ἐξ.] Cf. Eur. *Med.* 278, *ἐχθροὶ γὰρ ἐξίασιν πάντα*

καὶ λῆμα θούριον φορεῖν καὶ λόγους ἀφύκτους,
 ὅτοισι τόνδ' ὑπερβαλεῖ. ποικίλος γὰρ ἀνὴρ
 κάκ τῶν ἀμηχάνων πόρους εὐμηχάνους πορίζων.
 πρὸς ταύθ' ὅπως ἔξει πολλὸς καὶ λαμπρὸς ἐς τὸν ἄνδρα. 760
 ἀλλὰ φυλάττου, καὶ πρὶν ἐκείνον προσικέσθαι σου, πρό-
 τερον σὺ
 τοὺς δελφίνας μετεωρίζου καὶ τὴν ἄκατον παραβάλλου.

ΚΛΕΩΝ

τῇ μὲν δεσποίνῃ Ἀθηναίᾳ, τῇ τῆς πόλεως μεδεούσῃ,
 εὐχομαι, εἰ μὲν περὶ τὸν δῆμον τὸν Ἀθηναίων γεγέννημαι
 βέλτιστος ἀνὴρ μετὰ Λυσικλέα καὶ Κύνναν καὶ Σαλαβακχῶ,
 ὥσπερ νυνὶ μηδὲν δράσας δειπνεῖν ἐν τῷ πρυτανείῳ 766
 εἰ δέ σε μισῶ καὶ μὴ περὶ σοῦ μάχομαι μόνος ἀντιβεβηκῶς,
 ἀπολοίμην καὶ διαπρισθεῖην κατατμηθεῖην τε λέπαδνα.

ΑΛΛΑΝΤΟΠΩΛΗΣ

καῶγωγ', ὦ Δῆμ', εἰ μὴ σε φιλῶ καὶ μὴ στέργω, κατατμηθεῖς,
 ἐψοίμην ἐν περικομματίοις· κεῖ μὴ τούτοισι πέποιθας, 770
 ἐπὶ ταυτησί κατακνησθεῖην ἐν μυττωτῷ μετὰ τυροῦ.

pull to pieces

δὴ κάλων. These lines 756—760 correspond to 836—840.

759 πόρους.] Cf. *Æsch. Prom. Vinct.* 59, δεινὸς γὰρ εὐρεῖν καὶ ἀμηχάνων πόρους.

760 ἔξει π. κ. λαμπρὸς.] Cf. v. 430.

761 προσικέσθαι σου.] This is the reading of MS. Rav., and the construction is paralleled in *Æsch. Choeph.* 1033, τόξω γὰρ οὐτις πημάτων προσίξεται. Meineke retains the vulg. προσκείσθαι σοι.

762 δελφίνας.] Cf. Thuc. VII. 41, αἱ κεραῖαι ὑπὲρ τῶν ἔσπλων αἱ ἀπὸ τῶν ὀλκάδων δελφινόφοροι ἤρμεναι ἐκώλυον. Their effect is best described in a fragment of Pherecrates, ὁ δὲ δὴ δελφίς ἐστὶ μολυμβδοῦς δελφινόφορος τε κερούχος, ὃς διακόψει τοῦδαφος αὐτῶν ἐμπίπτων καὶ καταδύων.

παραβάλλου.] 'Lay your ship

alongside his,' board him.

765. Cynna and Salabaccho were noted courtesans: the latter is mentioned in *Thesm.* 805, the former in *Vesp.* 1032.

767 ἀντιβεβηκῶς.] As L. and S. render it, 'standing in the gap' against the foes of Demus. Cf. *Æsch. Prom. Vinct.* 234, καὶ τοῖσιν οὐδεὶς ἀντέβαινε πλὴν ἐμοῦ. The MS. reading ἀντιβεβηκῶς gives no good sense. ἀμφιβεβηκῶς, Dawes' conjecture, is Homeric, but is a wider departure from MSS.: nor does it give a better sense than ἀντιβεβηκῶς here. Cf. below, v. 1039.

770 κεῖ μὴ τ. π.] 'And, if that's not enough to make you trust me,' i.e. if I haven't come it quite strong enough in my imprecation on myself.

771 ταυτησί.] *τραπέξης μαγειρικῆς* Schol.

ΚΛΕΩΝ

καὶ πῶς ἂν ἐμοῦ μᾶλλον σε φιλῶν, ὦ Δῆμε, γένοιτο πολί-
της ;
ὅς πρῶτα μὲν, ἦνικ' ἐβούλευον, σοὶ χρήματα πλείστ' ἀπέ-
δειξα
ἐν τῷ κοινῷ, τοὺς μὲν στρεβλῶν, τοὺς δ' ἄγχων, τοὺς δὲ
μεταιτιῶν, 775
οὐ φροντίζων τῶν ιδιωτῶν οὐδενός, εἰ σοὶ χαριοίμην.

ΑΛΛΑΝΤΟΠΩΛΗΣ

τοῦτο μὲν, ὦ Δῆμ', οὐδὲν σεμνόν· κάγω γὰρ τοῦτό σε
δράσω.
ἀρπάζων γὰρ τοὺς ἄρτους σοὶ τοὺς ἄλλοτρίους παρα-
θήσω.
ὡς δ' οὐχὶ φιλεῖ σ' οὐδ' ἔστ' εὖνους, τοῦτ' αὐτό σε πρῶτα
διδάξω,
ἀλλ' ἢ διὰ τοῦτ' αὐθ' ὅτιή σου τῆς ἀνθρακιᾶς ἀπολαύει. 780
σὲ γὰρ, ὅς Μῆδοισι διεξιφίσω περὶ τῆς χώρας Μαραθῶνι,
καὶ νικήσας ἡμῖν μεγάλως ἐγγλωττοτυπεῖν παρέδωκας,
ἐπὶ ταῖσι πέτραις οὐ φροντίζει σκληρῶς σε καθήμενον
οὕτως,

774 ἐβούλευον, σοί.] This is evidently better than Dindorf's ἐβούλευόν σοι : for the enclitic σοί must be read with ἐβούλευον, which spoils the rhythm of the line.

776 χαριοίμην.] This is of course right for the old reading χαριζοίμην ; and so MS. Rav. has it. The force of the fut. opt. is 'if so I were likely to do you a pleasure.'

777 σεμνόν.] 'Grand,' warranting σεμνότης or τὸ σεμνύνεσθαι, a good illustration of which is to be found in Plat. *Menex.* p. 235, where Socrates 'describes how he is set up when he hears the orators praise Athens : ἔστηκα.....ἠγούμενος ἐν τῷ παραχρῆμα μείζων καὶ καλλίων γεγενῆναι. καὶ (πρὸς τοὺς ξένους) σεμνότερος γίγνομαι...καὶ μοι αὐτῆ ἡ σεμνότης πασαμένει ἡμέρας πλείω ἢ τρεῖς.

782 ἐγγλωττοτυπεῖν.] σεμνολογεῖν τὰ ἐκείνων καὶ αἰεὶ ἐπὶ γλώττης ἔχειν. Schol. Marathon and Salamis were a 'Waterloo' to Athenians. Pindar says (*Pyth.* I. 147) he should choose for his theme at Athens the victory at Salamis αἰρέομαι παρ μὲν Σαλαμῖνος Ἀθηναίων χάριν μισθόν.

783 οὐ φροντίζει σε κ.] It is a clumsy and unnecessary shift to suppose an ellipse of ὀρώων, as Brunck does, here, or in Soph. *Aj.* 136, or in similar cases. It is plainly quite reasonable after such verbs as 'to be anxious, joyful, grieved, alarmed, &c.' to put an accusative of the object of such feeling. The instance in Sophocles (*Aj.* 136) is σὲ μὲν εὐπράσσουντ' ἐπιχαίρω. Cf. Eur. *Rhes.* 300, χαίρω δὲ σ' εὐτυχοῦντα, and Eur. *Hipp.* 1339. Compare Dem.

οὐχ ὥσπερ ἐγὼ ραψάμενός σοι τουτὶ φέρω. ἀλλ' ἐπαναίρου,
κᾶτα καθίζου μαλακῶς, ἵνα μὴ τρίβῃς τὴν ἐν Σαλαμῖνι. 785

ΔΗΜΟΣ

ἄνθρωπε, τίς εἶ; μῶν ἔκγονος εἶ τῶν Ἀρμοδίου τις ἐκείνων;
τουτό γέ τοί σου τοῦργον ἀληθῶς γενναῖον καὶ φιλόδημον.

ΚΛΕΩΝ

ὡς ἀπὸ μικρῶν εὐνους αὐτῷ θωπευματίων γεγένησαι.

ΑΛΛΑΝΤΟΠΩΛΗΣ

καὶ σὺ γὰρ αὐτὸν πολὺ μικροτέροις τούτων δελεάσασιν
εἶλες.

ΚΛΕΩΝ

καὶ μὴν εἴ πού τις ἀνὴρ ἐφάνη τῷ δήμῳ μᾶλλον ἀμύνων 790
ἢ μᾶλλον ἐμοῦ σε φιλῶν, ἐθέλω περὶ τῆς κεφαλῆς περι-
δόσθαι.

Phil. i. p. 53, οἱ μὲν ἐχθροὶ καταγε-
λώσιν οἱ δὲ σύμμαχοι τεθναῖσι τῷ δέει
τοὺς τοιοῦτους ἀποστόλους. It is on
the same principle we should ex-
plain such passages as *Soph. Œd.*
Col. 278, 584; τοὺς θεοὺς μοῖραν ποι-
εῖσθε, τὰ δ' ἐν μέσῳ λήσῃτιν ἴσχεις:
the object of the esteem, and of the
forgetfulness, is in the accusative,
though the compound expression
might, in grammatical strictness, take
a genitive. There is also a use of
the accusative (found especially in
Æschylus) in following out or ex-
plaining a leading idea in the pre-
ceding sentence, which seems refer-
able to the same principle. Take
for instances in *Æsch. Agam.* v. 1,
αἰτῷ ἀπαλλαγὴν πόνων, φρουρᾶς ἐτεί-
ας μήκος, 'I pray to escape my toils,
even my weary year-long watch:'
v. 235, στόματος φυλακὰν κατασχέειν,
φθόγγον ἀραῖον, 'to guard and stop
her mouth, even the utterance of a
curse:' v. 224, ἔτλα θυτῆρ γενέσθαι
θυγατρὸς, πολέμων ἀρωγάν. 'He

dared the slaying of his daughter, as
an aid to the war.' Cf. *Soph. Ant.*
857; *Eur. H. F.* 59. In fact, in-
stances are numerous of such ex-
pressions; and, after all, it comes
only to this, that the Greek accusa-
tive cannot always be represented
by the English noun put barely and
without a preposition; which is nat-
ural, seeing that the other cases
must be Englished generally by pre-
positions, and each case not always
by the same.

784 οὐκ ὥσπερ...φέρω.] Cf. *Eur.*
Bacch. 928, ἀλλ' ἐξ ἔδρας τοι πλόκα-
μος ἐξέστηχ' ἔδε οὐχ ὡς ἐγὼ νιν ὑπὸ
μίτρα καθήρμοσα. He here gives
Demus a cushion.

786 Ἀρμοδίου.] Cf. *Acharn.* 980,
and the reference there.

788 εὐνους... γεγένησαι.] 'You
have become his friend,' i. e. you
have made him believe you to be so.
εὐνους is always active.

791 περιδόσθαι.] Cf. note on
Acharn. 772.

ΑΛΛΑΝΤΟΠΩΛΗΣ

καὶ πῶς σὺ φιλεῖς, ὅς τοῦτον ὄρων οἰκοῦντ' ἐν ταῖς ^{κῆ}πι-
θάκναισι
καὶ ^{καὶ} γυπαρίοις καὶ πυργιδίοις ἔτος ὄγδοον οὐκ ἐλαιρεις,
ἀλλὰ καθείρξας αὐτὸν βλέπτεις· Ἀρχεπτολέμου δὲ φέροντος
τὴν εἰρήνην ἐξεσκέδασας, τὰς πρεσβείας τ' ἀπελαύνεις 795
ἐκ τῆς πόλεως ῥαθαπυγίζων, αἱ τὰς σπονδὰς προκαλοῦνται.

ΚΛΕΩΝ

ἴνα γ' Ἑλλήνων ἄρξῃ πάντων. ἔστι γὰρ ἐν τοῖς λογίοισιν
ὡς οὔτον δεῖ ποτ' ἐν Ἀρκαδίᾳ πεντωβόλου ἠλιάσασθαι,
ἦν ἀναμεινῆ· πάντως δ' αὐτὸν θρέψω ἕως καὶ θεραπεύσω,
ἐξευρίσκων εὖ καὶ μιανῶς ὀπότεν τὸ τριώβολον ἔξει. 800

ΑΛΛΑΝΤΟΠΩΛΗΣ

οὐχ ἴνα γ' ἄρξῃ μὰ Δί' Ἀρκαδίας προνοούμενος, ἀλλ' ἴνα
μᾶλλον

σὺ μὲν ἀρπάξῃς καὶ δωροδοκῆς παρὰ τῶν πόλεων· ὁ δὲ δῆμος
ὑπὸ τοῦ πολέμου καὶ τῆς ὀμίχλης ἂ πανουργεῖς μὴ καθορᾶ
σου,

792. For the crowded state of Athens, see Thuc. II. 17, κατεσκευάσαντο ἐν τοῖς πύργοις τῶν τειχῶν. Also c. 52, ἐπίεσε δ' αὐτοὺς... ἡ ξυγκομιδὴ ἐκ τῶν ἀγρῶν ἐς τὸ ἄστυ..... οἰκῶν γὰρ οὐχ ὑπαρχουσῶν, ἀλλ' ἐν καλύβαις πνιγηραῖς ὥρα ἔτους διαιτωμένων, ὁ φθῆρος ἐγγίγνεται οὐδενὶ κόσμῳ.

793 ἔτος ὄγδοον.] This play was exhibited early in 424 B. C., the eighth year was therefore beginning.

794 βλέπτεις.] βλέπτειν ἔστι τὸ ἀφαιρεῖν τὸ μέλι ἀπὸ τῶν κηρίων, καὶ τὸ ἐκπιέζειν, τὰ κηρία τῶν μελισσῶν θλίβειν. Schol. Buttman (Lexil. s. v. βλέπτειν) inclines to think that μέλι, μέλγω came from a root meaning 'to stroke down, handle.' βλέπτειν however may be directly from μέλι, and the idea of taking honey from combs seems to suit with καθείρξας, and with the crannies &c. into which the people had been packed.

Archeptolemus was probably one

of those sent to negotiate immediately after the interception of the Spartans in Sphacteria. See Thuc. IV. 15—22. Cleon was violent against peace at that time.

798 πεντωβόλου.] This is a correction of Kuster's for πεντώβολον. A similar one is made in Pac. 254. The Scholiast, in his note here, uses πεντώβολον as a noun, and, on Pac. 254, defines τετρωβολιαῖον as τὸ τετρωβόλον πωλούμενον. And τριώβολον is certainly a noun. Demus is to have a ten-penny piece a day instead of his sixpence, if he will but be patient, and is at all events to have his sixpence secured.

800 εὖ καὶ μιανῶς.] 'Right well and blackguardly.' An intentional surprise and contrast, Cleon's point of excellence being his blackguardism and thieving. Cf. v. 1252, κλέπτῃς μὲν οὐκ ἂν μᾶλλον εὐτυχῆς δ' ἴσως.

803 ὀμίχλης.] Cf. Thuc. v. 16, ὁ δὲ Κλέων ἠμαντιοῦτο τῇ εἰρήνῃ γε-

ἀλλ' ὑπ' ἀνάγκης ἅμα καὶ χρείας καὶ μισθοῦ πρὸς σε
κεχῆρη.

εἰ δέ ποτ' εἰς ἀγρὸν οὗτος ἀπελθὼν εἰρηναῖος διατρίψῃ 805
καὶ χίδρα φαγὼν ἀναθαρρήσῃ καὶ στεμφύλῳ ἐς λόγον ἔλθῃ,
γνώσεται οἶων ἀγαθῶν αὐτὸν τῇ μισθοφορᾷ παρεκόπτου,
εἴθ' ἤξει σοι δριμύς ἀγροίκος, κατὰ σοῦ τὴν ψῆφον ἰχνεύων.
ἂ σὺ γιγνώσκων τόνδ' ἔξαπατᾶς, καὶ ὄνειροπολεῖς περὶ
σαντοῦ.

ΚΛΕΩΝ

οὐκ οὖν δεινὸν ταυτί σε λέγειν δῆτ' ἔστ' ἐμὲ καὶ διαβάλλειν
πρὸς Ἀθηναίους καὶ τὸν δῆμον, πεπονηκότα πλείονα χρηστὰ
νῆ τὴν Δήμητρα Θεμιστοκλέους πολλῶ περὶ τὴν πόλιν ἤδη;

ΑΛΛΑΝΤΟΠΩΛΗΣ

ὦ πόλις Ἄργους, κλύεθ' οἶα λέγει. σὺ Θεμιστοκλεῖ ἀντι-
φερίζεις;

νομένης ἡσυχίας καταφανέστερος νομί-
ζων ἂν εἶναι κακουργῶν καὶ ἀπιστότε-
ρος διαβάλλων. Mist was favourable
to thieves even in Homer's time.
Cf. *Il.* γ. 10, εἴτ' ἔρεος κορυφῆσι Νό-
τος κατέχευεν ὀμίχλην, ποίμεσιν οὐτι
φίλην, κλέπτη δέ τε νυκτὸς ἀμείνω.
806 χίδρα.] Cf. *Pac.* 595, τοῖς
ἀγροίκοισιν γὰρ ἦσθα χίδρα καὶ σω-
τηρία.

ἔλθῃ.] Bothe reads ἀναθαρρήσει,
διατρίψει, ἔλθοι. Meineke ἐλθῶν
from conjecture, removing the com-
ma after the word and making εἴθ'
ἤξει the apodosis. The apodosis
seems better given by γνῶσεται...
εἴτα, 'he will find out...and then.'
Cf. above, v. 571, εἰ δέ που πέσοιεν
—τοῦτ' ἀπεψήσαντ' ἂν, εἴτ' ἠρροῦντο
μὴ πεπτωκέναι.

807 τῇ μισθοφορᾷ.] 'By the
pay-system:' the pay but poorly
compensating for the blessings of
peace, out of which Cleon had done
them.

808 δριμύς.] 'In hot wrath.' Cf.
Homer's δριμύς χόλος, and Theocr.
Idyll. 1. 18, ἐντὶ δὲ πικρὸς καὶ οἱ αἶε

δριμεία χολὰ ποτὶ ῥινὶ κάθηται (said
of Pan when disturbed). Anger is
expressed in Hebrew by 'kindling
of the nostrils, strong breathing
through the nostrils' (Psalm ii. 12):
Gesenius compares the metaphorical
use of the German 'schnauben.' Cf.
Pers. Sat. v. 91, ira cadat naso.
Perhaps the idea of anger affecting
the nose rather underlies δριμύς as
used here, and suggests ἰχνεύων, to
express the scenting out and track-
ing the offender. Cf. *Æsch. Ag.*
1184, ἰχνος κακῶν ῥινηλατούση.

808 τ. ψῆφον ἰχνεύων.] 'Hunt-
ing for the pebble to use against
you:' as an angry rustic he would
be looking for a pebble to throw at
Cleon, but of course there is refer-
ence to the voting-pebble which was
to be put into the ballot-box against
him.

813 ὦ πόλις Ἄργους.] From
Euripides' *Telephus*, and κλύεθ' ο. λ.
from Eur. *Med.* 168, unless perhaps
the latter clause be also in the *Tele-
phus*, as some think. It is repeated
in *Plut.* 601.

ὅς ἐποίησεν τὴν πόλιν ἡμῶν μεστήν εὐρῶν ἐπιχειλή,
καὶ πρὸς τούτοις ἀριστώσῃ τὸν Πειραιᾶ προσέμαξεν, 815
ἀφελὼν τ' οὐδὲν τῶν ἀρχαίων ἰχθύς καινοὺς παρέθηκε.
σύ δ' Ἀθηναίους ἐξήτησας μικροπολίτας ἀποφῆναι
διατειχίζων καὶ χρησμοδῶν, ὃ Θεμιστοκλεῖ ἀντιφερίζων.
κάκεϊνος μὲν φεύγει τὴν γῆν, σύ δ' Ἀχιλλεῖων ἀπομάττει.

ΚΛΕΩΝ

οὐκουν ταυτὶ δεινὸν ἀκούειν, ὦ Δῆμ', ἐστίν μ' ὑπὸ τούτου,
ὅτι σε φιλῶ ;

ΔΗΜΟΣ

παῦ παῦ', οὗτος, καὶ μὴ σκέρβολλε πονηρά.
πολλοῦ δὲ πολὺν με χρόνον καὶ νῦν ἐλελήθης ἐγκρυφιάζων.

ΑΛΛΑΝΤΟΠΩΛΗΣ

μιαρώτατος, ὦ Δημακίδιον, καὶ πλείστα πανούργα δεδρακώς,
ὅποτεν χασμᾶ, καὶ τοὺς καυλοὺς
τῶν εὐθυνῶν ἐκκαυλίζων 825
καταβροχθίζει, κάμφοῖν χειροῖν

814 μεστήν ... ἐπιχειλή.] The former is the stronger word for fullness. ἐπιχειλή, 'full to the rim,' i. e. to an inner mark, not quite at the top. For the strong force of μεστός cf. Soph. *Œd. Col.* 768, ἀλλ' ἠνίκ' ἤδη μεστός ἦν θυμούμενος, and *Antig.* 280, παῦσαι, πρὶν ὄργῃς καὶ με μεστῶσαι λέγων.

815 προσέμαξεν.] προσεκόλλησε, Schol., but with an idea of its being kneaded up as an eatable dainty. What the 'new fish' in the next line refers to is not known; unless the connecting the Piræus with the city facilitated the supply of fish; for the building of the walls of Athens and of the Piræus cf. Thuc. i. 89—93. Plato mentions it in the *Gorgias*, p. 435, οἴσθα γὰρ δήπου ὅτι τὰ νεώρια ταῦτα καὶ τὰ τεῖχη τὰ Ἀθηναίων καὶ ἡ τῶν λιμένων κατασκευὴ ἐκ τῆς Θεμιστοκλέους συμβουλῆς γέγονεν.

818 διατειχίζων.] (If what Cleon did in the way of cross-walls we have no account. Probably (as Rudd

suggests) they were to reduce the line of defence. The Scholiast also says διὰ τὸν πόλεμον καὶ τὰ ἐπὶ τοῖς φρουροῖς ἀναλώματα καὶ τὴν τῶν ἀνδρῶν σπάνιν συνέστειλαν τὰ τεῖχη.

819 φεύγει.] Cf. Thuc. i. 135—138, for Themistocles' exile and death.

821 παῦ παῦ', οὗτος.] Cf. *Acharn.* 282.

822 πολλοῦ.] 'Exceedingly,' cf. *Nub.* 915, θρασὺς εἶ πολλοῦ.

824 χασμᾶ.] μετεωροφρονεῖς, οἶον περὶ ἄλλα τὴν διάνοιαν ἔχεις Schol. It is 2nd pers. sing. mid., that form being much more usual than the active, for which L. and S. only give this passage as authority, by misinterpreting it. Cf. Plat. *Gorg.* 486 B, οἴσθ' ὅτι οὐκ ἂν ἔχῃς ὃ τι χρήσιμο σαυτῷ, ἀλλ' Ἰλιγγιψῆς ἂν καὶ χασμῶ οὐκ ἔχων ὃ τι εἴποις.

τοὺς καυλοὺς.] This is a metaphorical way of saying that Cleon 'cabbaged' a profit out of the fines, &c. inflicted on the ὑπεύθυνοι.

μυστιλάται τῶν δημοσίων.

ΚΛΕΩΝ

οὐ χαιρήσεις, ἀλλὰ σε κλέπτουθ'
αἰρήσω ἄν γὰρ τρεῖς μυριάδας.

ΑΛΛΑΝΤΟΠΩΛΗΣ

τι θαλαττοκοπεῖς καὶ πλατυγίζεις, 830

μιαρώτατος ὢν περὶ τὸν δῆμον

τὸν Ἀθηναίων; καὶ σ' ἐπιδείξω

νῆ τὴν Δήμητρ', ἢ μὴ ζῶην,

δωροδοκήσαντ' ἐκ Μυτιλήνης

πλεῖν ἢ μνᾶς τετταράκοντα. 835

ΧΟΡΟΣ

ὦ πᾶσιν ἀνθρώποις φανείς μέγιστον ὠφέλημα,

ζηλῶ σε τῆς εὐγλωττίας. εἰ γὰρ ὡδ' ἐποίησας,

μέγιστος Ἑλλήνων ἔσει, καὶ μόνος καθέξεις

τὰν τῇ πόλει, τῶν ξυμμάχων τ' ἄρξεις ἔχων τρίαῖναν,

ἢ πολλὰ χρήματ' ἐργάσει σείων τε καὶ ταραττων. 840

καὶ μὴ μεθῆς τὸν ἄνδρ', ἐπειδὴ σοι λαβὴν δέδωκεν

κατεργάσει γὰρ ῥαδίως, πλευρὰς ἔχων τοιαύτας.

ΚΛΕΩΝ

οὐκ, ὦγαθοί, ταῦτ' ἐστὶ πω ταύτῃ μὰ τὸν Ποσειδῶ.

ἐμοὶ γὰρ ἐστ' εἰργασμένον τοιοῦτον ἔργον ὥστε

ἀπαξάπαντας τοὺς ἐμοὺς ἐχθροὺς ἐπιστομίζεις, 845

ἕως ἂν ἦ τῶν ἀσπίδων τῶν ἐκ Πύλου τι λοιπόν.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐπίσχεσ ἐν ταῖς ἀσπίσιν· λαβὴν γὰρ ἐνδέδωκας.

829 μυριάδας.] sc. δραχμάς.

834 ἐκ Μυτιλήνης.] The Scholiast here relates the danger of Mytilene, from Thuc. III. 36—49: but it is not clear how Cleon could be bribed in that matter on the part of Mytilene.

839 τρίαῖναν.] Poseidon's trident: hence the words σείων and ταραττων, applicable to the γαιήοχος

ἐννοσίγαιος; cf. *Acharn.* 511. But σείειν also bears the special meaning 'to treat violently in order to extort money,' cf. *Pac.* 639, τῶν δὲ συμμάχων ἔσειον τοὺς παχείς καὶ πλουσίους.

841 λαβὴν.] This 'hold' is afterwards to be punned on as 'handle,' when Cleon begins to boast of his doings at Pylos.

οὐ γάρ σ' ἐχρήν, εἴπερ φιλεῖς τὸν δῆμον, ἐκ προνοίας
 ταύτας εἶν ἀντοῖσι τοῖς πόρπαξιν ἀνατεθῆναι.
 ἀλλ' ἐστὶ τοῦτ', ὦ Δῆμε, μηχάνημ', ἕν', ἣν σὺ βούλη 850
 τὸν ἄνδρα κολάσαι τουτονὶ, σοὶ τοῦτο μὴ ἔγγενηται.
 ὄρᾶς γὰρ αὐτῷ στίφος οἶόν ἐστι βυρσοπωλῶν
 νεανιῶν· τούτους δὲ περιοικοῦσι μελιτοπῶλαι
 καὶ τυροπῶλαι· τοῦτο δ' εἰς ἓν ἐστὶ συγκεκυφός.
 ὥστ' εἰ σὺ βριμήσαιο καὶ βλέψειας ὄστρακίνδα, 855
 νύκτωρ κατασπάσαντες ἂν τὰς ἀσπίδας θέοντες
 τὰς ἐσβολὰς τῶν ἀλφίτων ἂν καταλάβοιεν ἡμῶν.

ΔΗΜΟΣ

οἶμοι τάλας· ἔχουσι γὰρ πόρπακας; ὦ πονηρὲ
 ὅσον με παρεκόπτου χρόνον τοιαῦτα κρουσιδημῶν.

ΚΛΕΩΝ

ὦ δαιμόνιε, μὴ τοῦ λέγοντος ἴσθι, μηδ' οἰηθῆς 860
 ἐμοῦ ποθ' εὐρήσειν φίλον βελτίον· ὅστις εἰς ὧν
 ἔπαυσα τοὺς ξυνωμότας, καί μ' οὐ λέληθεν οὐδὲν
 ἐν τῇ πόλει ξυνιστάμενον, ἀλλ' εὐθέως κέκρωγα.

848. It appears to have been usual to remove the handles from consecrated shields. The shields from Pylos remained in the *στοὰ ποικίλη* till Pausanias' time (about 170 A.D.).

854 *συγκεκυφός*.] Cf. Herod. III. 82, οἱ γὰρ κακοῦντες τὰ κοινὰ συγκύφαντες ποιεῦσι.

855 *ὄστρακίνδα*.] For this termination *-ίνδα* of games compare *βασιλίνδα*, *διελκυστίνδα*, etc. The allusion to ostracism is plain. The game (the nature of which is explained in L. & S.) was also called *ὄστράκου περιστροφή*. Cf. Plat. *Rep.* 521 C, τοῦτο δὴ οὐκ ὄστράκου ἂν εἴη περιστροφή, ἀλλὰ ψυχῆς περιαιγωγή, 'no mere child's play of turning the potsherd from black to white, but a serious bringing round of the soul from night to day.'

857 *τὰς ἐσβολὰς τῶν ἀλφίτων*.] 'The entrances of the granaries.'

Schol. *ἐσβολή* is esp. 'a mountain-pass'; cf. *Ach.* 1075, *τηρεῖν νυφόμενον τὰς ἐσβολὰς*. Here *καταλαβεῖν* denotes military occupation. And *ἀλφίτων* may be by way of surprize for *ὄρεων* or some such word.

859 *κρουσιδημῶν*.] Parodied from *κρουσιμετρῶν*, which expresses a trick in measuring out corn: cf. L. & S. The previous mention of *ἀλφίτα* perhaps suggested the word.

860 *λέγοντος ἴσθι*.] Cf. Soph. *Œd. Tyr.* 917, ἀλλ' ἐστὶ τοῦ λέγοντος εἰ φόβους λέγοι.

862. Cleon is a watchful dog, that gives tongue when any cabal is formed; the same merit he claims in the oracle about himself: see below, v. 1017.

863 *ξυνιστάμενον*.] A word used especially of political league or conspiracy. Cf. Thuc. VIII. 66, ὁρῶν πολὺ τὸ ξυνεστηκός. Cf. also v. 477

ΑΛΛΑΝΤΟΠΩΛΗΣ

ὅπερ γὰρ οἱ τὰς ἐγγελεῖς θηρώμενοι πέπονθας.
 ὅταν μὲν ἢ λίμνη καταστῆ λαμβάνουσιν οὐδέν· 865
 ἔαν δ' ἄνω τε καὶ κάτω τὸν βόρβορον κυκῶσιν,
 αἰρούσι· καὶ σὺ λαμβάνεις, ἦν τὴν πόλιν ταρατῆς.
 ἐν δ' εἶπέ μοι τοσουτονί· σκύτη τοσαῦτα πωλῶν,
 ἔδωκας ἤδη τουτῶι κάπτυμα παρὰ σεαυτοῦ
 ταῖς ἐμβάσιν, φάσκων φιλεῖν;

ΔΗΜΟΣ

οὐ δῆτα μὰ τὸν Ἀπόλλω. 870

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἔγνωκας οὖν δῆτ' αὐτὸν οἶός ἐστιν; ἀλλ' ἐγὼ σοι
 ζεύγος πριάμενος ἐμβάδοιν τουτὶ φορεῖν δίδωμι.

ΔΗΜΟΣ

κρίνω σ' ὅσων ἐγῶδα περὶ τὸν δῆμον ἄνδρ' ἄριστον
 εὐνούστατόν τε τῇ πόλει καὶ τοῖσι δακτύλοισιν.

ΚΛΕΩΝ

οὐ δεινὸν οὖν δῆτ' ἐμβάδας τοσουτονὶ δύνασθαι, 875
 ἐμοῦ δὲ μὴ μνείαν ἔχειν ὅσων πέπονθας; ὅστις—

ΑΛΛΑΝΤΟΠΩΛΗΣ

τουδί γ' ὀρῶν ἄνευ χιτῶνος ὄντα τηλικούτον,
 οὐπόποτ' ἀμφιμασχάλου τὸν Δῆμον ἠξίωσας,
 χειμῶνος ὄντος· ἀλλ' ἐγὼ σοι τουτονὶ δίδωμι.

864. Cleon's character of βορβοροτάραξις is now more fully brought out; it was spoken of above, v. 309. Eels were much prized at Athens, especially eels from the lake Copais. Cf. *Acharn.* 880—894, where the manner of cooking and serving them up with beet is described.

866 κυκῶσιν.] The Scholiast curiously tells us that 'eels not being able to swim are in the mud.' The sense is plain: and raking the bottom

is equally successful with Thames gudgeon.

876 ἐμοῦ δὲ κ.τ.λ.] 'And that you don't remember me, what good you have had from me.' Cleon then claims to have stopped evil practices; but (says his opponent) 'twas but from jealous fear of such blackguards rivalling himself.

881 τηλικούτον.] 'So old,' and therefore so much needing a great-coat to keep him warm.

ΔΗΜΟΣ

τοιουτουὶ Θεμιστοκλῆς οὐπώποτ' ἐπενόησεν.
καίτοι σοφὸν κακεῖν' ὁ Πειραιεύς· ἔμοιγε μέντοι 885
οὐ μείζον εἶναι φαίνεται' ἐξεύρημα τοῦ χιτῶνος.

ΚΛΕΩΝ

οἴμοι τάλας, οἷοις πιθηκισμοῖς με περιελαύνεις.

ΑΛΛΑΝΤΟΠΩΔΗΣ

τοῖσιν τρόποις τοῖς σοῖσιν ὥσπερ βλαυτίοισι χρώμαι.

ΚΛΕΩΝ

ἀλλ' οὐχ ὑπερβαλεῖ με θωπείαις· ἐγὼ γὰρ αὐτὸν 890
προσαμφιῶ τοδί· σὺ δ' οἴμωζ', ὦ πονήρ'.

ΔΗΜΟΣ

ἰαιβοῖ.

οὐκ ἐς κόρακας ἀποφθερεῖ, βύρσης κάκιστον ὄζων;

ΑΛΛΑΝΤΟΠΩΔΗΣ

καὶ τοῦτό γ' ἐπίτηδές σε περιήμπισχεν, ἵν' ἀποπνίξῃ·
καὶ πρότερον ἐπεβούλευσέ σοι. τὸν καυλὸν οἶσθ' ἐκείνου
τοῦ σιλφίου τὸν ἄξιον γενόμενον;

ΔΗΜΟΣ

οἶδα μέντοι.

895

ΑΛΛΑΝΤΟΠΩΔΗΣ

ἐπίτηδες οὗτος αὐτὸν ἔσπευδ' ἄξιον γενέσθαι,
ἵν' ἐσθίωιτ' ὠνούμενοι, κάπειτ' ἐν Ἡλιαία
βδέοντες ἀλλήλους ἀποκτείνειαν οἱ δικασταί.

ΔΗΜΟΣ

νῆ τὸν Ποσειδῶ καὶ πρὸς ἐμέ τοῦτ' εἶπ' ἀνὴρ κόπρειος.

887 **περιελαύνεις.**] Cf. above on v. 290. The meaning of the word, and the construction, are exactly the same in both places.

889 **βλαυτίοισι.**] He has stepped as it were into Cleon's shoes.

891. Cleon here gives Demus a garment of his own, of which the

savour does not please Demus; whereupon the sausage-seller strikes in, and makes out that on another occasion an attempt had been made to do for the dicasts through the same organ of sense.

899 **κόπρειος.**] One scholiast explains this by *κηπουρός*, another says

ΚΛΕΩΝ

οἷοσί μ', ὦ πανοῦργε, βωμολοχεύμασιν ταραττεῖς.

ΑΛΛΑΝΤΟΠΩΔΗΣ

ἦ γὰρ θεός μ' ἐκέλευσε νικῆσαι σ' ἀλαζονεία.

ΚΛΕΩΝ

ἀλλ' οὐχὶ νικῆσεις. ἐγὼ γὰρ φημί σοι παρέξειν,
ὦ Δῆμε, μηδὲν δρῶντι μισθοῦ τρυβλίου ῥοφήσαι.

905

ΑΛΛΑΝΤΟΠΩΔΗΣ

ἐγὼ δὲ κυλίχρινόν γέ σοι καὶ φάρμακον δίδωμι
τὰν τοῖσιν ἀντικνημίοις ἐλκῦδρια περιαιλείφειν.

ΚΛΕΩΝ

ἐγὼ δὲ τὰς πολιὰς γέ σου κλέγων νέον ποιήσω.

ΑΛΛΑΝΤΟΠΩΔΗΣ

ἰδοὺ δέχου κέρκον λαγὸν τῷ φθαλμιδίῳ περιψηῆν.

ΚΛΕΩΝ

ἀπομυξάμενος ὦ Δῆμέ μου πρὸς τὴν κεφαλὴν ἀποψῶ.

910

ΑΛΛΑΝΤΟΠΩΔΗΣ

ἐμοῦ μὲν οὖν, ἐμοῦ μὲν οὖν.

ΚΛΕΩΝ

ἐγὼ σε ποιήσω τριη-
ραρχεῖν, ἀναλίσκοντα τῶν

νῆσος (? δῆμος) τῆς Ἀττικῆς. The word may be parodied from some Attic deme.

902 βωμολοχεύμασιν.] Naturally enough there were idle loafers about when a sacrifice was going on, and tit-bits to be picked up. Cf. vv. 410 and 1104. βωμ. hence means 'low blackguard tricks.'

903 ἦ θεός.] That is, Ἀθῆνη.

906 κυλίχρινόν.] ἔχουσιν οἱ ἱατροὶ τὰ πυξίδια ἐν οἷς προσβάλλουσι τὰ πάσματα. Schol.

907. The Athenians were, ac-

ording to Theophrastus (*Charact.* 19) particularly liable to sore places on their shins.

909 περιψηῆν.] For the contraction compare *διψηῆν*, *ζηῆν*, and a few others.

912 τριηραρχεῖν.] The Scholiast's note implies that such unjust infliction of an expensive *λειτουργία* was not uncommon. A trierarchy was one of the most expensive, and with bad materials supplied by the State would be doubly so.

913 ἀν....σαντοῦ.] Cobet, followed by Meineke and Holden, omits

σαντοῦ, παλαιὰν ναῦν ἔχοντ',
εἰς ἣν ἀναλῶν οὐκ ἐφέ-
ξεις οὐδὲ ναυπηγούμενος·
διαμηχανήσομαί θ' ὅπως
ἂν ἰστίον σαπρὸν λάβῃς.

915

ΧΟΡΟΣ

ἀνὴρ παφλάζει, παῦε παῦ',
ὑπερζέων· ὑφελκτέον
τῶν δαδίων, ἀπαρυστέον
τε τῶν ἀπειλῶν ταυτηί.

920

ΚΛΕΩΝ

δώσεις ἐμοὶ καλὴν δίκην,
ἱπούμενος ταῖς ἐσφοραῖς.
ἐγὼ γὰρ ἐς τοὺς πλουσίους
σπεύσω σ' ὅπως ἂν ἐγγραφής.

925

this as a gloss. But there is some force in 'spending from your own pocket.' Nor is it easy to see how ἀναλίσκοντα could have come in as a gloss on ἀναλῶν in the nom. case.

919 ἀνὴρ παφλάζει κ.τ.λ.] Join παφλάζει with ὑπερζέων, παῦε παῦε being parenthetical. Bothe takes παῦε = παύου; for which cf. v. 821, and *Acharn.* 864, Παῦ' ἐς κόρακας. But it might equally well be transitive, and addressed to the sausage-seller.

921 δαδίων.] Meineke, following I. G. Schneider, reads δαλίων, for which word cf. *Pac.* 959.

922 ταυτηί.] Pointing to the sausage-seller's flesh-hook (κρεάγρα), says the Scholiast. It seems rather a ladle (ἀρύταινα) that was wanted, and perhaps that was among the man's σκεῦη. Cf. v. 155. The word ἀρύταινα is naturally suggested by ἀπαρυστέον.

924 ἱπούμενος.] Cf. *Æsch. Prom. Vincit.* 365, ἱπούμενος ῥίξαισι· *Αἰτυλαῖς* ὑπο; and *Pind. Ol.* IV. 11, ἵπος ἀνεμόεσσα *Τυφῶνος* is said of *Ætna*. Homer has the verb ἵπτομαι. *Il.* α. 454, μέγα δ' ἔψαο λαδὸν Ἀχαιῶν. Cf.

Il. β. 193. L. and S. give for ἵπος 'piece of wood in a mouse-trap that falls' as the first sense, and derive thence the general notions of pressure: but from Homer's use of the verb, and Pindar's use of ἵπος (compared with *Æschylus* on the same subject) we may rather infer 'hard pressure, jamming down &c.' to be the primary meaning, though the particular application of ἵπος to a mouse-trap, or fuller's press, may graphically illustrate the exact force of the word.

ἐσφοραῖς.] For this property-tax, cf. *Dict. Ant.* Those in a richer class (*συμμορία*) paid on a larger fraction of their whole property. For instance, the taxable capital of a man in the first class was one-fifth of his whole property; that of one in the last was one-tenth: on this taxable property they all paid one-twentieth part as property-tax.

926 σπεύσω σ' ὅπως ἂν ἐγγρ.] This = σπεύσω ὅπως ἂν ἐγγραφής σὺ, according to a common Attic construction (cf. *Eur. Med.* 446, οὐ νῦν κατεῖδον πρῶτον...τραχείαν ὀργὴν ὡς ἀμήχανον κακόν): but the accusative

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐγὼ δ' ἀπειλήσω μὲν οὐ-
 δὲν, εὐχομαι δέ σοι ταδί·
 τὸ μὲν τάγηνον τευθίδων
 ἐφεστάναι σίζον, σέ δὲ
 γνώμην ἐρεῖν μέλλοντα περὶ
 Μιλησίων καὶ κερδανεῖν
 τάλαντον, ἣν κατεργάσῃ,
 σπεύδειν ὅπως τῶν τευθίδων
 ἐμπλήμενος φθαιῆς ἔτ' εἰς
 ἐκκλησίαν ἔλθειν· ἔπει-
 τα πρὶν φαγεῖν, ἀνὴρ μεθή-
 κοι, καὶ σὺ τὸ τάλαντον λαβεῖν
 βουλόμενος ἐ-

930

935

of person after *σπεύδειν* is curious. The accusative however of the thing aimed at after this verb is common, and the aim here is the enrolment of the sausage-seller, or (as it might be put in Greek) 'the sausage-seller enrolled' (ἀλλ. ἐγγραφείς). *σπεύδειν*, 'to make interest,' *σπουδάσω*. Schol. Cf. the frequent use of *σπουδή* in this sense, e. g. Dem. *F. L.* 341, *ὅση μὲν...σπουδή περὶ τουτονὶ τὸν ἀγῶνα καὶ παραγγελία γέγονε σχεδὸν ὅμαι πάντας ὑμᾶς ἠσθῆσθαι*, and v. 1370 of this play.

930 σίζον.] Cf. *Ach.* 1158. In *Odyss.* ix. 394 the word is used of the Cyclops' eye when pierced with the heated bar: *ὡς τοῦ σίζ' ὀφθαλμὸς ἐλαϊνέω περὶ μοχλῷ*. Of a whirlpool Schiller says 'und es wallet und siedet und brauset und zischt' (*Der Taucher*). Southey's "How does the water come down at Lodore?" is a curious *tour de force* in this kind.

932 Μιλησίων.] The particular transaction (if there be any) is not known. Above, at v. 361, Cleon seems to boast of working against the Milesians; here he stands for them.

935 φθαιῆς ἔτ' ἔλθειν.] This use

of *φθάνειν* with infinitive is rare, and seems not quite the same as that with a participle. *φθάνειν* with a participle means 'to get a start in doing or having done,' those of whom you get a start being either expressed, or, from the context, clearly understood. With the infinitive *φθάνειν* means 'to get a start so as to do, to be early enough, or in time, to do,' without necessary implication of others more behindhand. Cf. Thuc. I. 33, *μηδὲ δυοῖν φθάσαι ἀμάρτωσιν ἢ κακῶσαι ἡμᾶς ἢ σφᾶς αὐτοὺς βεβαιώσασθαι*, 'and, without fail, be in time to do one of two things, damage us, or secure themselves.' Also, *Nub.* 1384, *κακῶν δ' οὐκ ἂν ἔφθης φράσαι κἀγὼ...ἐξέφερον ἂν*. You couldn't get enough time to cry before I took you out. So here the meaning is 'that you might still be in time to go to the assembly;' not (as Mitchell renders) 'that you might get there before any one else,' but rather 'that you might be (by hurrying the fish down your throat) in time to get there before it broke up,' or before the Milesian question was settled. Cf. Eur. *Med.* 1169.

σθίων ἐπαποπνυγείης.

940

ΧΟΡΟΣ

εὖ γε νῆ τὸν Δία καὶ τὸν Ἀπόλλω καὶ τὴν Δήμητρα. *Prose*
 ἀγῶν

ΔΗΜΟΣ

κἀμοὶ δοκεῖ καὶ τᾶλλα γ' εἶναι καταφανῶς

ἀγαθὸς πολίτης, οἶος οὐδεὶς πω χρόνου

ἀνὴρ γεγένηται τοῖσι πολλοῖς τούβολου.

945

σὺ δ', ὦ Παφλαγῶν, φάσκων φιλεῖν μ' ἐσκορόδισας.

καὶ νῦν ἀπόδος τὸν δακτύλιον, ὡς οὐκέτι

ἐμοὶ ταμιεύσεις.

ΚΛΕΩΝ

ἔχε· τοσοῦτον δ' ἴσθ' ὅτι,

εἰ μή μ' ἐάσεις ἐπιτροπεύειν, ἕτερος αὖ

ἐμοῦ πανουργότερός τις ἀναφανήσεται.

950

ΔΗΜΟΣ

οὐκ ἔσθ' ὅπως ὁ δακτύλιός ἐσθ' οὕτοσι

οὐμός· τὸ γοῦν σημεῖον ἕτερον φαίνεται,

ἀλλ' ἢ οὐ καθορῶ.

ΑΛΛΑΝΤΟΠΩΛΗΣ

φέρ' ἴδω, τί σοι σημεῖον ἦν;

ΔΗΜΟΣ

δημοῦ βαεῖου θρίον ἐξωπτημένον.

940 ἐπαποπνυγείης.] Elmsley altered ἀποπν. to ἐπαποπν. to avoid the lengthening of ο before πν. Meineke reads ἀμ' ἀποπν. The passage will then consist of dimeter iambics, with one monometer before the final line, which is catalectic, much as a system of anapaests closes often with a monometer anapaestic line before the paræmiac.

943 κἀμοὶ δοκεῖ κ.τ.λ.] 'I think so too (that it is well done), and (I think) that in other respects he is &c.' δοκεῖ is easily supplied to the second clause, constr. personally with πολίτης. Meineke recognizes this to be the sense required, but needlessly

would put ἐστι for εἶναι.

945 τοῖσι πολλοῖς τούβολου.] τοῖς εὐώνοις, Schol.

946 ἐσκορόδισας.] The Scholiast explains this by ἀήδισας, ἐπικρανᾶς, ἐδρίμυξας, 'you have made me quarrelsome,' garlic being, as we have seen (v. 494), used to prime fighting-cocks. There may also (as some think) be allusion to the σκοροδάμνη of tanners, cf. v. 1095. Indeed the sense wanted is rather 'you have disgusted me,' dosed me with your unsavoury tanner's messes.

954 δημοῦ β. θ.] A pun on δημοῦ and δήμου is intended. For θρίον cf. *Acharn.* 1101—2.

ΑΛΛΑΝΤΟΠΩΛΗΣ

οὐ τοῦτ' ἔνεστιν.

ΔΗΜΟΣ

οὐ τὸ θρῖον; ἀλλὰ τί;

955

ΑΛΛΑΝΤΟΠΩΛΗΣ

λάρος κεχηνῶς ἐπὶ πέτρας δημηγορῶν.

ΔΗΜΟΣ

αἰβοῖ τάλας.

ΑΛΛΑΝΤΟΠΩΛΗΣ

τί ἔστιν;

ΔΗΜΟΣ

ἀπόφερ' ἐκποδῶν.

οὐ τὸν ἐμὸν εἶχεν, ἀλλὰ τὸν Κλεωνύμου.
παρ' ἐμοῦ δὲ τουτονὶ λαβῶν ταμίειέ μοι.

ΚΛΕΩΝ

μὴ δῆτά πώ γ', ὦ δέσποτ', ἀντιβολῶ σ' ἐγὼ,
πρὶν ἂν γε τῶν χρησμῶν ἀκούσης τῶν ἐμῶν.

960

ΑΛΛΑΝΤΟΠΩΛΗΣ

καὶ τῶν ἐμῶν νυν.

ΚΛΕΩΝ

ἀλλ' οἷ γ' ἐμοὶ λέγουσιν ὡς ἄρξαι σε δεῖ
χώρας ἀπάσης ἐστεφανωμένον ῥόδοις.

965

ΑΛΛΑΝΤΟΠΩΛΗΣ

οὔμοι δέ γ' αὖ λέγουσιν ὡς ἀλουργίδα
ἔχων κατάπαστον καὶ στεφάνην ἐφ' ἄρματος
χρυσοῦ διώξει Σμικύθην καὶ κύριον.

956 **λάρος.**] Cleon is called *λάρος* in *Nub.* 591. ὁ *λάρος* ζῶν ἐστὶν ἀδηπάγον, Schol. For Cleonymus cf. *Acharn.* 88.

968 **στεφάνην.**] The fem. is 'de muliebri ornatu,' the masc. form 'de quovis serto.' Meineke doubts *στεφάνην* being right here and would read *στέφανον*, but the obscure allusion to Smicythes as feminine in

the next line may justify the text.

969 **Σμικύθην καὶ κύριον.**] Smicythes was a king of Thrace, and, taking advantage of the feminine termination of the accusative (some say with reference to the effeminate character of the man, which is doubtful), the poet adds *τὸν κύριον*, 'her lord or husband,' because in an Athenian suit (*δίωξις*) to the name of

ΔΗΜΟΣ

καὶ μὴν ἔνεγκ' αὐτοὺς ἰὼν, ἕν' οὕτοσσι
αὐτῶν ἀκούσῃ.

970

ΑΛΛΑΝΤΟΠΩΛΗΣ

πανυ γε.

ΔΗΜΟΣ

καὶ σύ νυν φερε.

ΚΛΕΩΝ

ἰδοῦ.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἰδοῦ νῆ τὸν Δί· οὐδὲν κωλύει.

ΧΟΡΟΣ

ἥδιστον φάος ἡμέρας
ἔσται τοῖσι παροῦσι πᾶ-
σιν καὶ τοῖς ἀφικνουμένοις,
ἦν Κλέων ἀπόληται.
καίτοι πρεσβυτέρων τινῶν
οἶων ἀργαλεωτάτων
ἐν τῷ δείγματι τῶν δικῶν
ἤκουσ' ἀντιλεγόντων,
ὡς εἰ μὴ ἴγένεθ' οὔτος ἐν
τῇ πόλει μέγας, οὐκ ἂν ἤ-
στην σκευὴ δύο χρησίμω,
δοίδυξ οὐδὲ τορύνη.

975

980

any woman prosecuted was added καὶ ὁ κύριος. διώξει has a double sense of legal suit, and warlike pursuit, as in *Acharn.* 700.

978 οἶων ἀργ.] For a case of such attraction cf. *Ach.* 702, ἀνδρα κωφὸν ἡλικὸν Θουκυδίδην. See *Matth. Gr.* 473, Obs. I.

979 δείγματι τῶν δικῶν.] 'The show-place, or sample-place of suits.' The proper δείγμα was in the Piræus, where, as the Scholiast says, οἱ ἔμποροι τὰ δειγμάτα τῶν πωλουμένων ἐτίθεσαν. Either the law-courts

are here nicknamed δείγμα τῶν δικῶν, by way of a joke, or, as Dindorf and Schömann think, the marketplace is meant because notice of the various suits coming on was set up publicly there. Bothe takes ἀργαλεωτάτων as constr. with δικῶν, 'most tough customers at suits,' but the arrangement of the words will hardly allow this.

984 δοίδυξ οὐδὲ τορύνη.] Cf. *Pac.* 269, ἀπόλωλ' Ἀθηναίοισιν ἀλετριβανος, ὁ βυρσοπώλης, ὃς ἐκύκα τὴν Ἐλλάδα.

ἀλλὰ καὶ τόδ' ἔγωγε θαυ-

985

μάζω τῇ ὕμουσias

αὐτοῦ· φασὶ γὰρ αὐτὸν οἱ

παῖδες οἱ ξυνεφοίτων

τὴν Δωριστὶ μόνην ἂν ἀρ-

μόττεσθαι θαμὰ τὴν λύραν,

990

ἄλλην δ' οὐκ ἐθέλειν λαβεῖν·

κᾶτα τὸν κιθαριστὴν

ὀργισθέντ' ἀπάγειν κελεύ-

ειν, ὡς ἀρμονίαν ὁ παῖς

οὗτος οὐ δύναται μαθεῖν

995

ἦν μὴ Δωροδοκηστί.

ΚΛΕΩΝ

ἰδοῦ, θέασαι, κούχ' ἅπαντας ἐκφέρω.

ΔΗΜΟΣ

ταυτὶ τί ἐστι;

ΚΛΕΩΝ

λόγια.

ΔΗΜΟΣ

πάντ' ;

ΚΛΕΩΝ

ἐθαύμασας ;

καὶ νῆ Δί' ἔτι γέ μοῦστι κιβωτὸς πλέα.

1000

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἔμοι δ' ὑπερφῶν καὶ ξυνοικία δύο.

989 Δωριστί... Δωροδοκηστί.] The Dorian was one of the ἀρμονίαι, and a warlike one (cf. Plat. *Rep.* 399); but here it is chosen for the sake of the pun on δωροδοκία. The subject of ancient music and ἀρμονίαι is obscure, and we can hardly find an exact equivalent for ἀρμονία, much less translate the pun. We might say that the only song Cleon would sing was, 'I love sixpence, jolly, jolly sixpence.'

ἂν ἀρμόττεσθαι.] It is as well, with Meineke and others, thus to supply ἂν to the reading of the MSS. ἀρμόττεσθαι, as to read ἐναρμόττεσθαι.

1001 ξυνοικία.] Brunck quotes the following Scholiast's note: ὅπου μὲν γὰρ πολλοὶ μισθωσάμενοι μίαν οἴκησιν διελόμενοι ἔχουσι, συνοικίαν καλοῦμεν· ὅπου δ' εἰς ἐνοικεῖ, οἰκίαν. The Latin equivalent is 'insula.'

ΔΗΜΟΣ

φέρ' ἴδω, τίνος γὰρ εἰσὶν οἱ χρησμοὶ ποτε;

ΚΛΕΩΝ

οὔ μοι μὲν εἰσι Βάκιδος.

ΔΗΜΟΣ

οἱ δὲ σοὶ τίνος;

ΑΛΛΑΝΤΟΠΩΛΗΣ

Γλάνιδος, ἀδελφοῦ τοῦ Βάκιδος γεραιτέρου.

ΔΗΜΟΣ

εἰσὶν δὲ περὶ τοῦ;

ΚΛΕΩΝ

περὶ Ἀθηνῶν, περὶ Πύλου,
περὶ σοῦ, περὶ ἐμοῦ, περὶ ἀπάντων πραγμάτων.

1005

ΔΗΜΟΣ

οἱ σοὶ δὲ περὶ τοῦ;

ΑΛΛΑΝΤΟΠΩΛΗΣ

περὶ Ἀθηνῶν, περὶ φακῆς,
περὶ Λακεδαιμονίων, περὶ σκόμβρων νέων,
περὶ τῶν μετρούντων τάλφιτ' ἐν ἀγορᾷ κακῶς,
περὶ σοῦ, περὶ ἐμοῦ, περὶ ἀπάντων πραγμάτων.

1010

ΔΗΜΟΣ

ἄγε νῦν ὅπως αὐτοὺς ἀναγνώσεσθέ μοι,
καὶ τὸν περὶ ἐμοῦ κείνον ὥπερ ἤδομαι,
ὡς ἐν νεφέλαισιν αἰετὸς γενήσομαι.

ΚΛΕΩΝ

ἄκουε δὴ νῦν καὶ πρόσεχε τὸν νοῦν ἐμοί.

Φράζευ, Ἐρεχθεΐδη, λογίωv ὁδὸν, ἣν σοὶ Ἀπόλλων

1015

1003 Βάκιδος.] Cf. above, v. 124.

1010. Meineke's reading has been preferred to Dindorf's, since it is natural for the sausage-seller to conclude with the same words as Cleon.

1012 τὸν περὶ ἐμοῦ.] The Scholiast gives this oracle: εὐδαιμον πτο-
Μεθρον Ἀθηναίης ἀγελείης, πολλὰ ἰδὸνκαὶ πολλὰ παθὸν καὶ πολλὰ μογήσαν
αἰετὸς ἐν νεφέλῃσι γενήσεαι ἡματῶ
πάντα. It is mentioned in the *Birds*,
v. 976—7. Cf. also below, v. 1087.1015 Φράζευ.] Cf. Herod. VIII. 20,
φράζευ βαρβαρόφωνον, ὅταν ζυγὸν εἰς
ἄλα βάλλῃ βύβλιον, Εὐβοίης ἀπέχει
πολυμηκάδας αἴγας.

ἴαχεν ἐξ ἀδύτοιο διὰ τριπόδων ἐριτίμων.
 σώζεσθαι σ' ἐκέλευσ' ἱερὸν κύνα καρχαρόδοντα,
 ὅς πρὸ σέθεν χάσκων καὶ ὑπὲρ σοῦ δεινὰ κεκραγὼς
 σοὶ μισθὸν ποριεῖ, κἂν μὴ δρᾷ ταύτ', ἀπολείται.
 πολλοὶ γὰρ μίσει σφε κατακρῶζουσι κολοιοί.

1020

ΔΗΜΟΣ

ταυτὶ μὰ τὴν Δήμητρ' ἐγὼ οὐκ οἶδ' ὅ τι λέγει.
 τί γάρ ἐστ' Ἐρεχθεὶ καὶ κολοιοῖς καὶ κυνί;

ΚΛΕΩΝ

ἐγὼ μὲν εἰμ' ὁ κύων· πρὸ σοῦ γὰρ ἀπύω·
 σοὶ δ' εἶπε σώζεσθαι μ' ὁ Φοῖβος τὸν κύνα.

ΑΛΛΑΝΤΟΠΩΔΗΣ

οὐ τοῦτό φησ' ὁ χρησμὸς, ἀλλ' ὁ κύων ὁδὶ
 ὥσπερ θύρας σοῦ τῶν λογιῶν παρεσθίει.

1025

1017 καρχαρόδοντα.] Cf. *Vesp.*
 1031.

1018 χάσκων.] Brunck and Meineke read *λάσκων* with most MSS.: *χάσκων* MS. Rav. Either will do. There is perhaps a little more variety from *κεκραγὼς* in *χάσκων*. *πρὸ σέθεν* for *πρόσθεν* seems a certain correction: cf. v. 1023, *πρὸ σοῦ γὰρ ἀπύω*.

1019 κἂν μὴ δρᾷ ταύτ', ἀπολείται.] Many change *δρᾷ* to *δρᾷς*. Bothe says 'it is foolish to say of the dog that he would perish rather than fail to serve his master's gains.' Surely not more so than to say of the dog *σοὶ μισθὸν ποριεῖ*. It is said of Cleon under the figure of a dog. Retaining the old reading, we must of course connect *πολλοὶ γὰρ* in sense with *σώζεσθαι*.

1020 κολοιοί.] Cf. v. 1051. Homer twice mentions jackdaws as noisy birds scared by a hawk. *Il.* π. 583, *Ἰρηκι ἐοικῶς ὠκέϊ, ὅστ' ἐφόβησε κολοιοῦς τε ψῆράς τε*: and *Il.* ρ. 755—7, *τῶν δ' ὥστε ψαρῶν νέφος ἐρχεται ἢ κολοιῶν οὐλον κεκληγόντες*

δτε προῖδωσι ἰόντα κίρκον. Cf. Pind. *Nem.* III. 143, *κραγέται δὲ κολοιοὶ ταπεινὰ νέμονται*, while the eagle stoops from aloft on his prey. Also in Pind. *Olym.* II. 156, *λάβροι παγγλωσσίᾳ, κόρακες ὡς, ἄκραντα γαρύμεν Διὸς πρὸς ὄρνιχα θεῖον*. There is something absurd (and meant to be so) in the daws chattering against a dog. Cleon should by rights be an eagle or hawk, and a hawk he makes himself in v. 1053, while above, at v. 197, he was a *βυρσαίετος*.

1022 τί γάρ...κυνί.] It is common to find *τί ἐμοὶ καὶ σοί*; 'What have I to do with thee?' Here *κολοιοῖς καὶ κυνί* forms the second party concerned. 'What has Erechtheus to do with daws and dogs?'

1026 ὥσπερ θύρας.] As dogs tied up at the door gnaw the posts, so he gnaws a bit from the oracles, and does not give them to you entire. Casaubon. And so the Scholiast takes it. Meineke adopts a conjecture of Hermann's, *ἀθάρης* 'porridge.' For the word, cf. *Plut.* 673. The conjecture seems unnecessary.

ἐμοὶ γὰρ ἔστ' ὀρθῶς περὶ τούτου τοῦ κυνός.

ΔΗΜΟΣ

λέγε νυν· ἐγὼ δὲ πρῶτα λήψομαι λίθον,
ἵνα μὴ μ' ὁ χρησμὸς ὁ περὶ τοῦ κυνὸς δάκη.

ΑΛΛΑΝΤΟΠΩΛΗΣ

Φράξεν, Ἐρεχθεΐδην, κύνα Κέρβερον ἀνδραποδιστήν, 1030
ὃς κέρκῳ σαίνων σ', ὅπῳταν δειπνῆς, ἐπιτηρῶν,
ἐξέδεταί σου τοῦψον, ὅταν σύ που ἄλλοσε χάσκης·
ἐσφοιτῶν τ' ἐς τοῦπτάνιον λήσει σε κυνηδὸν
νύκτωρ τὰς λοπάδας καὶ τὰς νήσους διαλαίχων.

ΔΗΜΟΣ

νῆ τὸν Ποσειδῶ πολὺ γ' ἄμεινον, ὦ Γλάνι. 1035

ΚΛΕΩΝ

ὦ τᾶν, ἄκουσον, εἶτα διάκρινον τότε.
Ἔστι γυνή, τέξει τε λέονθ' ἱεραῖς ἐν Ἀθήναις,
ὃς περὶ τοῦ δήμου πολλοῖς κώνωψι μαχεῖται,
ὥστε περὶ σκύμνοισι βεβηκῶς· τὸν σὺ φύλαξαι,

1027 ἐμοὶ γὰρ ἔστ' ὀρθῶς κ.τ.λ.] 'For I have the correct version about this dog.' With the adverb ὀρθῶς some participle (γεγραμμένον or the like) is easily supplied.

1029 ἵνα μὴ μ' ὁ χ.] Brunck quotes from Plautus, *Asin.* III. 2. 43. *Nimis vellem habere perticam;...qui verberarem asinos si forte occiperint clamare hinc ex crumena:* the money received for the asses being the real contents of the purse.

1030 ἀνδραποδιστήν.] *σωματέμπορον, τοὺς ἐλευθέρους καταδουλούμενον*, Schol. Such arbitrary dealings with person and estate as are charged on Cleon in vv. 261—7 may justify the word.

1034 νήσους.] By surprise for 'pots and pans,' or something of the sort. The islands were a rich source of revenue to Athens.

1036 τότε.] Holden adopts Mei-

neke's τόδε. But surely εἶτα τότε may stand; compare *αὐθις αὐτὸ πάλιν*, &c. εἶτα expresses the 'afterwards,' τότε 'at that point of time.' The Latin 'tum demum' would also be nearly equivalent.

1037 Ἔστι γυνή.] Cf. Herod. v. 92, *Ἀλετὸς ἐν πέτρῃσι κύει· τέξει δὲ λέοντα καρτερόν, ὠμηστήν· πολλῶν δ' ὑπὸ γούνατα λύσει.*

1038 κώνωψι.] *τοῖς ῥήτορσιν*, Schol. 1039 ὥστε περὶ σ. β.] Compare Homer's use of *περιβῆναι* and *ἀμφιβεβηκέναι*, *Il.* θ. 331, *θεὸν περιβηξ. 477, ἀμφὶ κασιγνήτῳ βεβαῶς.*

φύλαξαι.] Bothe has *φύλασσε*, following Brunck, who objects to *φύλαξαι*, the middle imperative. *φυλάξαι*, act. infin. in imperative sense might be read; and Dindorf so has it: and a similar change of accent in *Acharn.* 131 secures the active voice, which is there indis-

τείχος ποίησας ξύλινον πύργους τε σιδηροῦς.
ταῦτ' οἶσθ' ὅ τι λέγει;

1040

ΔΗΜΟΣ

μὰ τὸν Ἀπόλλω ἴγώ μὲν οὔ.

ΚΛΕΩΝ

ἔφραζεν ὁ θεός σοι σαφῶς σώζειν ἐμέ·
ἐγὼ γὰρ ἀντὶ τοῦ λέοντός εἰμί σοι.

ΔΗΜΟΣ

καὶ πῶς μ' ἐλελήθης Ἀντιλέων γεγεννημένος;

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐν οὐκ ἀναδιδάσκει σε τῶν λογίων ἐκῶν,
ὃ μόνον σιδηροῦν τεῖχος ἐστι καὶ ξύλου,
ἐν ᾧ σε σώζειν τόνδ' ἐκέλευσ' ὁ Λοξίας.

1045

ΔΗΜΟΣ

πῶς δῆτα τοῦτ' ἔφραζεν ὁ θεός;

ΑΛΛΑΝΤΟΠΩΛΗΣ

τουτουὶ

δῆσαι σ' ἐκέλευ' ἐν πεντεσυρίγγῳ ξύλῳ.

ΔΗΜΟΣ

ταυτὶ τελεῖσθαι τὰ λόγι' ἤδη μοι δοκεῖ.

1050

ΚΛΕΩΝ

μὴ πείθου· φθονεραὶ γὰρ ἐπικρώζουσι κορῶναι.
ἀλλ' ἰέρακα φίλει, μεμνημένος ἐν φρεσίν, ὅς σοι
ἤγαγε συνδήσας Λακεδαιμονίων κορακίνουσ.

pensable. See note on that passage. The middle verb is however (as Shil-
leto shows on Dem. *F. L.* p. 422) used in the sense of 'to watch for one's own interests, with a fear to lose.'

1044 Ἀντιλέων.] A rascal and busy-body, Schol.

1049 ἐκέλευ' ἐν.] Elmsley and Meineke insert the preposition ἐν here,

and in v. 368, and in *Nub.* 592. It seems more natural Greek, and they are probably right. Cf. v. 394, ἐν ξύλῳ δῆσας.

πεντεσυρίγγῳ.] Having five holes, for feet hands and neck. Schol.

1053 κορακίνουσ.] There is some doubt whether this should be taken of young ravens or of a sort of fish. The Scholiast says κορακίνος δὲ εἶδος

ΑΛΛΑΝΤΟΠΩΔΗΣ

τούτό γέ τοι Παφλαγῶν παρεκιδύνευσε μεθυσθείς.
Κεκροπίδη κακόβουλε, τί τοῦθ' ἠγεί μέγα τούργου; 1055
καί κε γυνή φέροι ἄχθος, ἐπεὶ κεν ἀνὴρ ἀναθείη
ἀλλ' οὐκ ἂν μαχέσαιτο.

ΚΛΕΩΝ

ἀλλὰ τόδε φράσσαι, πρὸ Πύλου Πύλον ἦν σοι ἔφραζεν.
Ἔστι Πύλος πρὸ Πύλοιο

ΔΗΜΟΣ

τί τοῦτο λέγει, πρὸ Πύλοιο;

ΑΛΛΑΝΤΟΠΩΔΗΣ

τὰς πυέλους φησὶν καταλήψεσθ' ἐν βαλανείῳ. 1060

ΔΗΜΟΣ

ἐγὼ δ' ἄλουτος τήμερον γενήσομαι.

ΑΛΛΑΝΤΟΠΩΔΗΣ

οὔτος γὰρ ἡμῶν τὰς πυέλους ἀφήρπασεν.
ἀλλ' οὔτοσὶ γάρ ἐστι περὶ τοῦ ναυτικοῦ
ὁ χρησμός, ᾧ σε δεῖ προσέχειν τὸν νοῦν πάνυ.

Ιχθύος. ἔπαιξε δὲ ἀντὶ τοῦ κούρους. And in a fragment of Aristophanes (452, Dind.) *μελαροπτερέγων κορακίων* is referred by Athenæus to the fish; compare in Pind. *Pyth.* IV. 29, *δελφίνων ἐλαχυπτερέγων*. Nor is *κορακίος* found elsewhere as a diminutive of *κόραξ*, and it is argued that *κοράκιςκος* would be the form. And yet fish are not a very natural prey for the *λέραξ* to bring, unless it were an osprey, which *λέραξ* does not appear to mean elsewhere.

1054 *τούτό γε... μεθυσθείς.*] Thucydides says (IV. 28), *ἐπέπεσε μὲν τι καὶ γέλωτος τῇ κουφολογίᾳ αὐτοῦ, καὶ ἀφ' οὗ (c. 39), καὶ τοῦ Κλέωνος καί περ μανιδῆς οὔσα ἢ ὑπόσχεσις ἀπέβη.*

1055 *κακόβουλε.*] Cf. *Nub.* 587,

φασὶ γὰρ δυσβουλῶν τῆδε τῆ πόλει προσεῖναι. In the *Acharnians* (v. 630) the Athenians are *ταχύβουλοι*, and what they plan in haste they repent at leisure (v. 632). Cf. *Eccles.* 137.

1059 *Ἔστι Πύλος.*] The whole line is given by the Scholiast, *ἔστι Πύλος πρὸ Πύλοιο, Πύλος γε μὲν ἔστι καὶ ἄλλη.* There were three towns of the name. The bearing of the line as an oracular warning is not clear: it serves however to introduce a poor play on Πύλος and Πύλος.

1062. This is better given to the sausage-seller, as Meineke has it, than to Demus, as Dindorf. *ἀλλὰ γὰρ* marks the speaker's passing on to another subject.

ΔΗΜΟΣ

προσέχω· σὺ δ' ἀναγίγνωσκε, τοῖς ναύταισί μου 1065
ὅπως ὁ μισθὸς πρῶτον ἀποδοθήσεται.

ΑΛΛΑΝΤΟΠΩΔΗΣ

Αἰγείδη, φράσσαι κυναλώπεκα, μή σε δολώση,
λαίθαργον, ταχύπουν, δολίαν κερδῶ, πολύιδριν,
οἶσθ' ὅ τί ἐστίν τούτο;

ΔΗΜΟΣ

Φιλόστρατος ἢ κυναλώπηξ.

ΑΛΛΑΝΤΟΠΩΔΗΣ

οὐ τοῦτό φησιν, ἀλλὰ ναὺς ἐκάστοτε 1070
αἰτεῖ ταχείας ἀργυρολόγους οὕτοσί·
ταύτας ἀπαυδᾶ μή διδόναι σ' ὁ Λοξίας.

ΔΗΜΟΣ

πῶς δη τριήρης ἐστὶ κυναλώπηξ;

1068 λαίθαργον.] Eustathius explains this of a dog by λαθροδέκτης, of a man by ἐπίβουλος καὶ κρύφα βλάπτων, quoting from Sophocles σαινοῦσα δάκνει καὶ κύων λαίθαργος εἶ (Soph. Fr. 902, Dind.). What the latter part of the word is to be referred to, commentators do not say. ἀργὸς appears in Homer as an epithet of animals (e.g. βόες ἀργοί, *Il.* ψ. 30), and is rendered 'sleek,' but the phrase πύδας ἀργοί of dogs is thought to mean, 'fleet of foot.' Cf. L. and S. on the word. 'Bright' is certainly one sense of ἀργός. Could λαίθαργος be 'treacherously bright,' with bright glances, or sleek oiliness outside but treachery within? Compare David's enemy, whose words were softer than butter and smoother than oil, though he had war in his heart. Blomfield, on *S. c.* *Theb.* 379, illustrates fully the

doggish temper in a note on σαῖνω, quoting from Shakspeare, 'O Buckingham, beware of yonder dog: Look: when he fawns he bites.' Cf. above, v. 1030—1.

1069 Φιλόστρατος.] This man appears to have been nicknamed κυναλώπηξ. Cf. *Lysistr.* 957. An analogous compound is χηναλώπηξ, 'a fox-goose,' a bird mentioned in *Av.* 1295. The first word in the Greek compound defines the kind of animal, the second qualifies it. The sausage-seller meant Cleon by the κυναλώπηξ, Demus takes it of Philostratus; then, on being corrected, thinks that it means the ships, and not the man who asks for them. The sausage-seller accepts this interpretation, and absurdly works it out.

1071 ἀργυρολόγους.] Such ships are mentioned by Thucydides, *IV.* 50, 75.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ὅπως ;

ὅτι ἡ τριήρης ἐστὶ χῶ κύων ταχύ.

ΔΗΜΟΣ

πῶς οὖν ἀλώπηξ προσετέθη πρὸς τῷ κυνί ;

1075

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἀλωπεκίοισι τοὺς στρατιώτας ἤκασεν,
ὅτι ἡ βότρυς τρώγουσιν ἐν τοῖς χωρίοις.

ΔΗΜΟΣ

εἶεν·

τούτοις ὁ μισθὸς τοῖς ἀλωπεκίοισι ποῦ ;

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐγὼ ποριῶ καὶ τοῦτον ἡμερῶν τριῶν.

ἀλλ' ἔτι τόνδ' ἐπάκουσον, ὃν εἶπέ σοι ἐξαλέασθαι, 1080
χρησμὸν Λητοῖδης, Κυλλήνην, μὴ σε δολώσῃ.

ΔΗΜΟΣ

ποῖαν Κυλλήνην ;

ΑΛΛΑΝΤΟΠΩΛΗΣ

τὴν τούτου χεῖρ' ἐποίησεν
Κυλλήνην ὀρθῶς, ὅτι ἡ φησ', ἔμβαλε κυλλῆ.

ΚΛΕΩΝ

οὐκ ὀρθῶς φράζει· τὴν Κυλλήνην γὰρ ὁ Φοῖβος
ἐς τὴν χεῖρ' ὀρθῶς ἠνίξατο τὴν Διοπίθους. 10851077 χωρίοις.] Cf. note on *Acharn.* 229.

1078 μισθός.] Demus returns to the main question of pay, asked in v. 1066.

1079 ἡμερῶν τριῶν.] εἰώθασιν εἰς τὸν πόλεμον ἐξιώντες οἱ στρατιῶται λαμβάνειν τροφήν ἡμερῶν τριῶν, Schol. Cf. *Acharn.* 197, καὶ μὴ 'πιτηρεῖν σι-τὶ' ἡμερῶν τριῶν.

1080 ὃν εἶπέ σοι ἐξαλέασθαι.] There is a mixture of two constructions: (1) Hear this oracle which

Lato's son speaks to you. (2) Hear this oracle in which Lato's son bids you avoid. Or ἐξ. K. may be considered as explanatory of what the oracle is: 'Hear this oracle, which he utters to thee, even to avoid &c.' 1081 Κυλλήνην.] Cf. Thuc. i. 30, Κυλλήνην τὸ Ἠλείων ἐπίνειον ἐνέπρησαν.

1083 κυλλῆ.] οἱ γὰρ δωροδοκοῦντες κοιλαίνουσι τὴν χεῖρα, Schol.

1085. Diopithes was maimed, and (as Casaubon thinks) had lost

ἀλλὰ γὰρ ἔστιν ἐμοὶ χρησμὸς περὶ σοῦ πτερυγωτὸς,
αἰετὸς ὡς γίγναι καὶ πάσης γῆς βασιλεύσεις.

ΑΛΛΑΝΤΟΠΩΛΗΣ

καὶ γὰρ ἐμοὶ, καὶ γῆς καὶ τῆς ἐρυθρᾶς γε θαλάσσης,
χῶτι γ' ἐν Ἐκβατάνοις δικάσεις, λείχων ἐπίπαστα.

ΚΛΕΩΝ

ἀλλ' ἐγὼ εἶδον ὄναρ, καὶ μούδοκει ἢ θεὸς αὐτῇ 1090
τοῦ δήμου καταχεῖν ἀρυταίνῃ πλουθυγίαιαν.

ΑΛΛΑΝΤΟΠΩΛΗΣ

νῆ Δία καὶ γὰρ ἐγώ· καὶ μούδοκει ἢ θεὸς αὐτῇ
ἐκ πόλεως ἐλθεῖν καὶ γλαυξ αὐτῇ ἴπικαθῆσθαι·
εἶτα κατασπένδειν κατὰ τῆς κεφαλῆς ἀρυβάλλω *δουκθε*
ἀμβροσίαν κατὰ σοῦ, κατὰ τούτου δὲ σκοροδάλμην. 1095

ΔΗΜΟΣ

ἰὸν ἰού.
οὐκ ἦν ἄρ' οὐδεὶς τοῦ Γλάνιδος σοφώτερος.
καὶ νῦν ἐμαυτὸν ἐπιτρέπω σοι τουτουῖ
γερονταγωγεῖν κἀναπαιδεύειν πάλιν.

ΚΛΕΩΝ

μήπω γ', ἱκετεύω σ', ἀλλ' ἀνάμεινον, ὡς ἐγὼ 1100
κριθᾶς ποριῶ σοι καὶ βίον καθ' ἡμέραν.

his hand in some discreditable way.

1087 αἰετὸς ὡς γίγναι.] This was like Demus' pet oracle: cf. above, v. 1012.

1088 καὶ γὰρ ἐμοί.] 'Yes—I dare say—for so have I (how you will rule) both the earth and &c.'

1089 δικάσεις.] A hit at the φιλοδικία of the Athenians. δικ. is put where we might have expected ἀρξεις or some such word.

1094 κατὰ τῆς κ.] Cf. v. 660, and the note there. This line and v. 1091 illustrate one sense of κατὰ with a genitive.

1099 γερονταγωγεῖν κ.τ.λ.] The Scholiast on *Nub.* 1417 gives us these lines from the *Peleus* of Sophocles: Πηλέα τὸν Διάκειον οἰκουρὸς μόνῃ γερονταγωγῷ κἀναπαιδεύω πάλιν· πάλιν γὰρ αἴθης παῖς ὁ γηράσκων ἀνὴρ.

1101 κριθᾶς.] Orators used to promise distribution of barley, but sometimes cheated the people out of it. Cf. *Vesp.* 715—19, ἀλλ' ὄπταν μὲν δέισωσ' αὐτοί, τὴν Εὐβοίαν διδάσιν ὑμῖν, καὶ σῖτον ὑφίστανται κατὰ πεντήκοντα μεδίμνους ποριεῖν· ἔδοσαν δ' οὐπώποτέ σοι, πλὴν πρώην πέντε μεδίμνους, καὶ ταῦτα μόλις ξενίας φεύγων ἔλαβες κατὰ χοίρικα, κριθῶν.

ΔΗΜΟΣ

οὐκ ἀνέχομαι κριθῶν ἀκούων· πολλάκις
ἐξηπατήθην ὑπό τε σοῦ καὶ Θουφάνου.

ΚΛΕΩΝ

ἀλλ' ἄλφ' ἤδη σοι ποριῶ 'σκευασμένα.

ΑΛΛΑΝΤΟΠΩΔΗΣ

ἐγὼ δὲ μαζίσκας γε διαμεμαγμένας 1105
καὶ τούψου ὀπτόν· μηδὲν ἄλλ' εἰ μὴ 'σθιε.

ΔΗΜΟΣ

ἀνύσατέ νυν, ὅ τι περ ποιήσεθ'· ὡς ἐγώ,
ὀπότερος οὖν σφῶν εὔ με μᾶλλον ἂν ποιῆ,
τούτῳ παραδώσω τῆς πυκνὸς τὰς ἡνίας.

ΚΛΕΩΝ

τρέχοιμ' ἂν εἴσω πρότερος.

ΑΛΛΑΝΤΟΠΩΔΗΣ

οὐ δῆτ', ἀλλ' ἐγώ. 1110

ΧΟΡΟΣ

ὦ Δῆμε, καλήν γ' ἔχεις
ἀρχήν, ὅτε πάντες ἀν-
θρωποι δεδίασί σ' ὥσ-
περ ἄνδρα τύραννον.
ἀλλ' εὐπαράγωγος εἶ,

1115

1103. Thuphanes was an under-clerk, and flatterer of Cleon, Schol.

1108 ὀπότερος οὖν.] Vulg. ἂν σφῶν εὔ με μᾶλλον ἂν. But though there are many instances of ἂν doubled with optative (cf. note on *Nub.* 783, 840), it seems indefensible in a relative sentence. Hermann, Meineke, and Holden read ἂν σφῶν νῦν με μᾶλλον εὔ. The text reading appears as probable as this, or as Dindorf's εὔ μ. μ. αὔ.

1111—1120. The Chorus congratulate Demus on his powerful sovereignty, but blame him for his easy-going gullibility. Some of the expressions may be illustrated from Thucydides, III. 37, τυραννίδα ἔχετε τὴν ἀρχήν. Cf. II. 63. Also II. 38, μετὰ καινότητος μὲν λόγου ἀπατᾶσθαι ἄριστοι, ... ζητοῦντές τε ἄλλο τι, ὡς εἰπεῖν, ἢ ἐν οἷς ζῶμεν φρονούντες δὲ οὐδὲ περὶ τῶν παρόντων ἱκανῶς ἀπλῶς τε ἀκοῆς ἠδονῆ ἡσώμενοι κ.τ.λ.

θωπευόμενός τε χαί-
 ρεις κάξαπατώμενος,
 πρὸς τόν τε λέγοντ' αἰ
 κέχηνας· ὁ νοῦς δέ σου
 παρὼν ἀποδημεί.

1120

ΔΗΜΟΣ

νοῦς οὐκ ἔνι ταῖς κόμαις
 ὑμῶν, ὅτε μ' οὐ φρονεῖν
 νομίζετ'· ἐγὼ δ' ἐκὼν
 ταῦτ' ἠλιθιάζω.
 αὐτός τε γὰρ ἦδομαι
 βρύλλων τὸ καθ' ἡμέραν,
 κλέπτουτά τε βούλομαι
 τρέφειν ἕνα προστάτην·
 τοῦτον δ', ὅταν ἦ πλέως,
 ἄρας ἐπάταξα.

1125

ΧΟΡΟΣ

χοῦτῳ μὲν ἂν εὖ ποιοῖς,
 εἴ σοι πυκνότης ἔνεστ'
 ἐν τῷ τρόπῳ, ὡς λέγεις,
 τούτῳ πάνυ πολλή,
 εἰ τούσδ' ἐπίτηδες ὄσ-

1135

1119 κέχηνας.] Cf. above, v. 755, and below, v. 1262, where a proper name is coined from this word.

νοῦς κ.τ.λ.] 'Your wits, tho' at home are abroad;' rather an Euripidean oxymoron: cf. *Ach.* 396, οὐκ ἔνδον ἔνδον ἐστίν. Demus rejoins, 'It is *youi* who have no wits.'

1121 κόμαις.] The knights wore their hair long. Cf. 580. The more usual taunt would be, 'Your gray hairs (or 'your beard') haven't got you wisdom;' and to this effect Casaubon quotes Theocr. *Id.* x. 40, ὦμοι τῷ πώγωνος δν ἀλιθίως ἀνέφυσας; cf. *Id.* xiv. 28, μάταν εἰς ἀνδρα γενειῶν. But κόμαι here certainly means (as the Scholiast says) the long hair of the knights. 'Those overgrown locks must hide small

sense.' Walsh.

1122—30. Demus' principle, on his own showing, is not high; to let a thief go on from bad to worse, and, when he is gorged, to do for him.

1126 βρύλλων.] Cf. *Nub.* 1382, εἰ μὲν γε βρῦν εἴποις ἐγὼ γνοῦς ἂν πιεῖν ἀρεσχον.

1130 ἄρας.] Cf. *Acharn.* 565, αὐτὸς ἀρθήσει τάχα.

1131 ἂν εὖ ποιοῖς.] Meineke objects to this form of the optative, and to the double εἰ, proposing ἄρ' εὖ ποιεῖς ἦ.

1131—40. The Chorus admit that perhaps after all Demus' method is not a bad way of utilizing the rascals.

περ δημοσίους τρέφεις
 ἐν τῇ πυκνῇ, καὶ ὅταν
 μή σοι τύχη ὄψον ὄν,
 τούτων ὅς ἂν ἦ παχὺς,
 θύσας ἐπιδειπνεῖς.

1140

ΔΗΜΟΣ

σκέψασθε δέ μ', εἰ σοφῶς
 αὐτοὺς περιέρχομαι,
 τοὺς οἰομένους φρονεῖν
 καὶ μ' ἐξαπατῦλλειν.
 τηρῶ γὰρ ἐκάστοτ' αὐ-
 τοὺς, οὐδὲ δοκῶν ὄραν,
 κλέπτοντας· ἔκειτ' ἀναγ-
 κάζω πάλιν ἐξεμεῖν
 ἅττ' ἂν κεκλόφωσί μου,
 κημὸν καταμηλῶν.

1145

1150

ΚΛΕΩΝ

ἄπαγ' ἐς μακαρίαν ἐκποδῶν.

ΑΛΛΑΝΤΟΠΩΛΗΣ

σύ γ', ὦ φθόρε.

ΚΛΕΩΝ

ὦ Δῆμ', ἐγὼ μέντοι παρεσκευασμένος
 τρίπαλαι κάθημαι, βουλόμενός σ' εὐεργετεῖν.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐγὼ δὲ δεκάπαλαι γε καὶ δωδεκάπαλαι

1136 δημοσίους.] Called also φαρμακοί: cf. *Ran.* 732, οἷσιν ἢ πόλις πρὸ τοῦ οὐδὲ φαρμακοῖσιν εἰκῆ ῥαδίως ἐχρήσατ' ἄν.

1139 παχὺς.] Cf. *Pac.* 639, τοὺς παχεῖς καὶ πλουσίους.

1141—50. Demos goes on to show that his safeguard for checking these rogues, and making them refund, is in the law-courts and ballot-box.

1148 ἐξεμεῖν.] Cf. *Acharn.* 6, τοῖς πέντε ταλάντοις οἷς Κλέων ἐξήμεσεν.

1150 κημὸν καταμηλῶν.] As doctors examine patients' throats and make them vomit for their health's sake, so Demos uses the ballot-box as a disgorger.

1151 μακαρίαν.] 'Blessedness,' euphemistically put for 'blazes.' Cf. *Plat. Hipp. Maj.* 293 A, τί τοῦτο; βάλλ' ἐς μακαρίαν.

καὶ χιλιόπαλαι καὶ πρόπαλαι, πάλαι πάλαι.

1155

ΔΗΜΟΣ

ἐγὼ δὲ προσδοκῶν γε τρισμυριόπαλαι
βδελύττομαι σφῶ, καὶ πρόπαλαι, πάλαι πάλαι.

ΑΛΛΑΝΤΟΠΩΛΗΣ

οἴσθ' οὖν ὃ δρᾶσον;

ΔΗΜΟΣ

εἰ δὲ μῆ, φράσεις γε σύ.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἄφες ἀπὸ βαλβίδων ἐμέ τε καὶ τουτονί,
ἵνα σ' εὖ ποιῶμεν ἐξ ἴσου,

ΔΗΜΟΣ

δρᾶν ταῦτα χρή.

1160

ἄπιτον.

ΚΛΕΩΝ

ἰδού.

ΔΗΜΟΣ

θέοιτ' ἄν.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ὑποθεῖν οὐκ ἐῶ.

ΔΗΜΟΣ

ἀλλ' ἢ μεγάλως εὐδαιμονήσω τήμερον
ὑπὸ τῶν ἐραστῶν νῆ Δί' ἢ γὰρ θρύψομαι.

1156 τρισμυριόπαλαι.] Demus outdoes their 'ages' thirty-fold, mocking them the while.

1158 εἰ δὲ μῆ, φράσεις γε σύ.] 'Well, if I don't, you in your wisdom will tell me.' The phrase is neatly ironical. Meineke, following Porson, reads *ἴσομ', ἢν φράσης γε σύ*. The change seems unnecessary. εἶ γε μὴ φράσης, MS. v. εἰ δὲ MS. Rav.

1160 ἵνα...ἐξ ἴσου.] 'That we

may start fair to serve you.' So *ἐκ κρείσσόνων, ἐξ ἑλασσόνων* would be 'with odds given, or giving odds,' respectively.

1161 ὑποθεῖν.] 'To outrun me, to steal a march on me.' This is referred to in illustration of *ὑποδραμῶν* in v. 742, but the same meaning does not suit that passage. See the note there.

1163 θρύψομαι.] *τρυφήσω*. Schol. 'I shall be over-nice.' The word is

ΚΛΕΩΝ

ὄρᾱς; ἐγὼ σοι πρότερος ἐκφέρω δίφρον.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἀλλ' οὐ τράπεζαν, ἀλλ' ἐγὼ προτεραίτερος.

1165

ΚΛΕΩΝ

ἰδοὺ φέρω σοι τήνδε μαζίσκην ἐγὼ
ἐκ τῶν ὀλῶν τῶν ἐκ Πύλου μεμαγμένην.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐγὼ δὲ μυστίλας μεμυστιλημένας
ὑπὸ τῆς θεοῦ τῇ χειρὶ τήλεφαντίνῃ.

ΔΗΜΟΣ

ὡς μέγαν ἄρ' εἶχες, ὦ πότνια, τὸν δάκτυλον.

1170

ΚΛΕΩΝ

ἐγὼ δ' ἔτνος γε πίσινον εὐχρων καὶ καλον'
ἐτόρυνε δ' αὐθ' ἡ Παλλὰς ἡ Πυλαιμάχος.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ὦ Δῆμ', ἐναργῶς ἡ θεός σ' ἐπισκοπεῖ,
καὶ νῦν ὑπερέχει σου χύτραν ζωμοῦ πλέαν.

ΔΗΜΟΣ

οἶε γὰρ οἰκείσθᾶν ἔτι τήνδε τὴν πόλιν,
εἰ μὴ φανερώς ἡμῶν ὑπερεῖχε τὴν χύτραν;

1175

generally used of a woman's pretended drawing back with aim to draw her lover on.

1170 ὡς μέγαν ἄρ' εἶχες.] Demos looks at the hollow of the bread-spoon, and is surprised at the size of the finger necessary to scoop it out.

1172 Πυλαιμάχος.] The Scholiast refers this word to Pylos alone: L. and S. to πύλαι, but with a pun on Pylos. It is most probably used as a well-known epithet of Pallas, as is Ὀβριμοπάτρα below.

1173, 4 ἐπισκοπεῖ.....ὑπερέχει.] This is illustrated by Solon's elegy, quoted by Demosthenes (*Fals. Leg.* 421) τοῖη γὰρ μεγάλθυμος ἐπίσκοπος ὀβριμοπάτρῃ Πάλλας Ἀθηναίη χεῖρας ὑπερθεν ἔχει.

1175 οἰκείσθᾶν.] Cf. *Lysistr.* 116, δοῦνᾶν (for δοῦναι ἄν): and note on *Nub.* 988.

1176 χύτραν.] By surprise for χέρα, as is easily seen from Solon's elegy quoted above.

ΚΛΕΩΝ

τουτὶ τέμαχος σουῶδωκεν ἢ Φοβεσιστρατη.

ΑΛΛΑΝΤΟΠΩΔΗΣ

ἢ δ' Ὀβριμοπάτρα γ' ἔφθον ἐκ ζωμοῦ κρέας
καὶ χόλικος ἠνύστρου τε καὶ γαστροῦ τόμον.

ΔΗΜΟΣ

καλῶς γ' ἐποίησε τοῦ πέπλου μεμνημένη.

1180

ΚΛΕΩΝ

ἢ Γοργολόφα σ' ἐκέλευε τουτουὶ φαγεῖν
ἐλατήρος, ἵνα τὰς ναῦς ἐλαύνωμεν καλῶς.

ΑΛΛΑΝΤΟΠΩΔΗΣ

λαβὲ καὶ ταδί νυν.

ΔΗΜΟΣ

καὶ τί τούτοις χρήσομαι

τοῖς ἐντέροις;

ΑΛΛΑΝΤΟΠΩΔΗΣ

ἐπίτηδες αὐτ' ἔπεμψέ σοι

ἐς τὰς τριήρεις ἐντερόνειαυ ἢ θεός·

1185

ἐπισκοπεῖ γὰρ περιφανῶς τὸ ναυτικόν.

ἔχε καὶ πιεῖν κεκραμένον τρία καὶ δύο.

1178 Ὀβριμοπάτρα.] Cf. the quotation at v. 1173.

1180 τοῦ πέπλου.] Cf. above, v. 566, and for καλῶς γ' ἐπ. *Ach.* 1050. 'Very kind and right of her so to do in thankful memory of her replies.'

1181 Γοργολόφα.] Cf. *Ach.* 568, where this epithet is given to Lamachus. Meineke remarks that it means terrible-crested rather than 'Gorgon-crested.' Virgil (*Æn.* VIII. 438) speaks of 'ipsum in *pectore* divæ Gorgona:' and it was on his shield that Lamachus bore the Gorgon.

Cf. Hom. *Il.* ζ. 469, δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας, for the terrors of Hector's helm.

1182 ἐλατήρος.....ἐλαύνωμεν.] A poor pun, and perhaps untranslatable. The cake had its name παρὰ τὸ ταῖς χερσὶν ἐλαύνεσθαι εἰς πλάτος. Compare σφυρήλατος, χαλκῆλατος, and similar words.

1185 ἐντερόνειαυ.] τὰ ἀπὸ τῆς τριπίδος ἀνερχόμενα ξύλα, Schol.

1187 τρία καὶ δύο.] Three of water to two of wine. For 'half and half,' see *Plut.* 1132, and *Ach.* 354.

ΔΗΜΟΣ

ὡς ἡδύς, ὦ Ζεῦ, καὶ τὰ τρία φέρων καλῶς.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἢ Τριτογενῆς γὰρ αὐτὸ ἐνετριτώνισεν.

ΚΛΕΩΝ

λαβέ νυν πλακοῦντος πίνος παρ' ἐμοῦ τόμον.

1190

ΑΛΛΑΝΤΟΠΩΛΗΣ

παρ' ἐμοῦ δ' ὅλον γε τὸν πλακοῦντα τουτουί.

ΚΛΕΩΝ

ἀλλ' οὐ λαγῶ' ἔξεις ὀπόθεν δῶς· ἀλλ' ἐγώ.

ΑΛΛΑΝΤΟΠΩΛΗΣ

οἶμοι. πόθεν λαγῶά μοι γενήσεται;

ὦ θυμὲ, νυνὶ βωμολόχον ἔξευρέ τι.

ΚΛΕΩΝ

ὄρᾶς τάδ', ὦ κακόδαιμον;

ΑΛΛΑΝΤΟΠΩΛΗΣ

ὀλίγον μοι λέλει·

1195

ἐκεινοὶ γὰρ ὡς ἔμ' ἔρχονται.

ΚΛΕΩΝ

τίνες;

ΑΛΛΑΝΤΟΠΩΛΗΣ

πρέσβεις ἔχοντες ἀργυρίου βαλάντια.

1189 ἐνετριτώνισεν.] A word coined to suit *Τριτογενῆς*, with an implied derivation of that word from *τρίτος*. Other and more probable derivations are given by L. and S. under *Τριτογένεια*.

1194 βωμολόχον...τι.] 'Some pilfering trick.' Aristotle specifies one kind of *κολοῖδς*, the jackdaw, as ὁ

μικρὸς, ὁ βωμολόχος, distinguishing it from another, the chough, which is *φοινικόρυγχος*, *Hist. An.* IX. 24. Haunting temples, as no doubt the jackdaw did, it would steal bits of meat from the altars, and our sausage-seller might have fitly adopted the bird as his crest.

ΚΛΕΩΝ

ποῦ ποῦ;

ΑΛΛΑΝΤΟΠΩΛΗΣ

τί δέ σοι τοῦτ'; οὐκ ἑάσεις τοὺς ξένους;
ὦ Δημίδιον, ὄρα's τὰ λαγῶ' ἅ σοι φέρω;

ΚΛΕΩΝ

οἴμοι τάλας, ἀδίκως γε τᾶμ' ὑφήρπασας.

1200

ΑΛΛΑΝΤΟΠΩΛΗΣ

νῆ τὸν Ποσειδῶ, καὶ σὺ γὰρ τοὺς ἐκ Πύλου.

ΔΗΜΟΣ

εἴπ', ἀντιβολῶ, πῶς ἐπενόησας ἀρπάσαι;

ΑΛΛΑΝΤΟΠΩΛΗΣ

τὸ μὲν νόημα τῆς θεοῦ, τὸ δὲ κλέμμ' ἐμόν.

ΚΛΕΩΝ

ἐγὼ δ' ἐκινδύνευσ'.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐγὼ δ' ὄπτησά γε.

ΔΗΜΟΣ

ἄπιθ'. οὐ γὰρ ἀλλὰ τοῦ παραθέντος ἢ χάρις.

1205

ΚΛΕΩΝ

οἴμοι κακοδαίμων, ὑπεραναιδευθήσομαι.

1198. While Cleon is intent on the ambassadors, his opponent steals the dish of hare.

1204. ἐγὼ δ' ἐκινδύνευσ'.] Not much risk was there to run in their hare hunting: but Cleon magnifies his service. Meineke and Bothe give the whole line to the sausage-seller. Bothe says 'verba ἐγὼ δὲ repetuntur παθητικῶς.' But the δέ, and the emphasizing γε, do not come in well so. The hare indeed was probably

roasted when Cleon brought it, nor is there any time for the sausage-seller's roasting thereof; but the man would not stick at a lie, and Demus does not care for the truth of the matter, who had the risk, or who the roasting, but only who dished up his dinner.

1206 ὑπεραναιδευθήσομαι.] This is certainly a better form than the MSS. ἀναιδισθήσομαι. The correction is Elmsley's. Meineke has ὑπερ-

ΑΛΛΑΝΤΟΠΩΛΗΣ

τί οὐ διακρίνεις, Δῆμ', ὁπότερός ἐστι νῶν
ἀνὴρ ἀμείνων περὶ σέ καὶ τὴν γαστέρα;

ΔΗΜΟΣ

τῷ δῆτ' ἂν ὑμᾶς χρησάμενος τεκμηρίω
δόξαιμι κρίνειν τοῖς θεαταῖσιν σοφῶς;

1210

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐγὼ φράσω σοι. τὴν ἐμὴν κίστην ἰὼν
ξύλλαβε σιωπῇ, καὶ βασάνισον ἅττ' ἔνι,
καὶ τὴν Παφλαγόνος· κάμελει κρινεῖς καλῶς.

ΔΗΜΟΣ

φέρ' ἴδω, τί οὖν ἔνεστιν;

ΑΛΛΑΝΤΟΠΩΛΗΣ

οὐχ ὀρᾶς κενὴν,
ὦ παππίδιον; ἅπαντα γὰρ σοι παρεφόρουν.

1215

ΔΗΜΟΣ

αὕτη μὲν ἢ κίστη τὰ τοῦ δήμου φρονεῖ.

ΑΛΛΑΝΤΟΠΩΛΗΣ

βάδιζε γοῦν καὶ δεῦρο πρὸς τὴν Παφλαγόνος
ὀρᾶς τὰδ';

ΔΗΜΟΣ

οἴμοι τῶν ἀγαθῶν, ὅσων πλέα.
ὅσον τὸ χρέμα τοῦ πλακούντος ἀπέθετο·
ἐμοὶ δ' ἔδωκεν ἀποτεμῶν τυννουτονί.

αναϊδισθήσομαι. Cf. above, v. 398,
for ἀναϊδεύεται.

1211. The crucial test is now
proposed; the examination of the
two boxes.

1216 τὰ τοῦ δήμου φρονεῖ.] Cf.
Rac. 640, ὡς φρονεῖ τὰ Βρασιίδου.

1217 βάδιζε γοῦν.] The particle
γοῦν is to be explained here by
some ellipse like this: 'You may

well say so (that my box smacks of
republican feeling): *at all events*, go
to the other, and you'll see the dif-
ference.' Or more briefly, *D.* 'This
box is republican.' *G.* 'In proof
whereof go to the Paphlagonians.'
See the note above at v. 87.

1219 τὸ χρέμα.] Cf. *Nub.* 2, τὸ
χρέμα τῶν νυκτῶν ὄσον, ἀπέραντον.

1220 τυννουτονί.] He puts his

ΑΛΛΑΝΤΟΠΩΛΗΣ

τοιαῦτα μέντοι καὶ πρότερον εἰργάζετο
σοὶ μὲν προσεδίδου μικρὸν ὧν ἐλάμβανεν,
αὐτὸς δ' ἑαυτῷ παρτίθει τὰ μείζονα.

ΔΗΜΟΣ

ὦ μιαρὲ, κλέπτων δὴ με ταῦτ' ἐξηπάτας;
ἐγὼ δέ τυ ἐστεφάνιξα κἀδωρησάμαν.

1225

ΚΛΕΩΝ

ἐγὼ δ' ἔκλεπτον ἐπ' ἀγαθῷ γε τῇ πόλει.

ΔΗΜΟΣ

κατάθου ταχέως τὸν στέφανον, ἵν' ἐγὼ τουτῷ
αὐτὸν περιθῶ.

ΑΛΛΑΝΤΟΠΩΛΗΣ

κατάθου ταχέως, μαστιγία.

ΚΛΕΩΝ

οὐ δῆτ', ἐπεὶ μοι χρησμός ἐστι Πυθικὸς
φράζων, ὑφ' οὗ δέησέ μ' ἠττάσθαι μόνου.

1230

ΑΛΛΑΝΤΟΠΩΛΗΣ

τούμὸν γε φράζων ὄνομα καὶ λίαν σαφῶς.

ΚΛΕΩΝ

καὶ μὴν σ' ἐλέγξαι βούλομαι τεκμηρίῳ,
εἴ τι ξυνοίσεις τοῦ θεοῦ τοῖς θεσφάτοις.

fingers together to show how small.
Schol.

1225 ἐγὼ δέ τυ ἐστ.] This may be a quotation from some Doric poet. The Scholiast's explanation, that it is Doric because of ἐδωρησάμαν seems far-fetched.

1230 ὑφ' οὗ δέησέ μ'.] 'By whom 'twas fated:' the aorist seems defensible enough about a past decree of fate. The MSS. have δεήσει. Dindorf χρεῶν ἐμ'. The reading in the text is Bentley's; and is taken by

Meineke in his text, but questioned in the *Vindiciæ*. Dindorf's reading rather recalls Æsch. *Prom. Vinc.* 996, πρὸς οὗ χρεῶν νῦν ἐκπεσεῖν τυραννίδος.

1233 ξυνοίσεις.] Ajax (*Soph. Aj.* 431) uses this word of the correspondence of his name with his fortune, ἀλαί· τίς ἂν ποτ' ᾤεθ' ὧδ' ἐπώνυμον τούμὸν ξυνοίσειν ὄνομα τοῖς ἐμοῖς κακοῖς; The gradual bringing out of the agreement between the prophecy and event is in a sort of tragic style.

καί σου τοσοῦτο πρῶτον ἐκπειράσομαι
παῖς ὦν ἐφοίτας ἐς τίνος διδασκάλου;

1235

ΑΛΛΑΝΤΟΠΩΔΗΣ

ἐν ταῖσιν εὔστραις κονδύλοις ἤρμοττόμην.

ΚΛΕΩΝ

πῶς εἶπας; ὡς μου χρησμός ἄπτεται φρενῶν.
εἶεν.

ἐν παιδοτρίβου δὲ τίνα πάλην ἐμάνθανες;

ΑΛΛΑΝΤΟΠΩΔΗΣ

κλέπτων ἐπιורκεῖν καὶ βλέπειν ἐναντία.

ΚΛΕΩΝ

ὦ Φοῖβ' Ἀπολλων Λύκιε, τί ποτέ μ' ἐργάσει;
τέχνην δὲ τίνα ποτ' εἶχες ἐξανδρούμενος;

1240

ΑΛΛΑΝΤΟΠΩΔΗΣ

ἤλλαυτοπῶλου.

ΚΛΕΩΝ

οὐκέτ' οὐδέν εἰμ' ἐγώ.

λεπτή τις ἐλπίς ἐστ' ἐφ' ἧς ὀχοῦμεθα.

καὶ μοι τοσοῦτον εἶπέ· πότερον ἐν ἀγορᾷ
ἤλλαυτοπῶλεις ἐτεὸν ἢ 'πὶ ταῖς πύλαις;

1245

ΑΛΛΑΝΤΟΠΩΔΗΣ

ἐπὶ ταῖς πύλαισιν, οὗ τὸ τάριχος ὄνιον.

1237 ὡς μου.] Dindorf here and at *Vesp.* 901, introduces μου=μοι ὁ. It is a curious crasis: yet the def. article is rather wanted. For the sense cf. Eur. *Rhes.* 916, Φιλάμμονος παῖ τῆς ἐμῆς ἤψω φρενός.

1240 ὦ Φοῖβ' Ἀπολλων.] From the *Telephus* of Euripides. Schol.

1243 οὐδέν εἰμ' ἐγώ.] First the oracle strikes to Cleon's heart, then he breaks out in wondering appeal, then gives up entirely; yet catches at a straw; which failing, the hapless wight is rolled in—

1244 λεπτή τις κ.τ.λ.] Perhaps a line from some tragedy. Cf. Ar. *Fr.* 198, ὡς σφόδρ' ἐπὶ λεπτῶν ἐλπίδων ὠχεῖσθ' ἄρα. The metaphor is of course from riding at anchor: thus we symbolize hope by an anchor. ὀρμεῖν is often used in the same metaphorical way. Cf. Soph. *Œd. Col.* 157, κάπλι σμικροῖς μέγας ὄρμονον: where some read σμικρᾶς, which would more closely illustrate this passage, but is an unnecessary and wrong alteration there.

ΚΛΕΩΝ

οἶμοι πέπρακται τοῦ θεοῦ τὸ θέσφατον.
 κυλίνδετ' εἴσω τόνδε τὸν δυσδαίμονα.
 ὦ στέφανε, χαίρων ἄπιθι, καί σ' ἄκων ἐγὼ
 λείπω· σε δ' ἄλλος τις λαβὼν κεκτήσεται,
 κλέπτῃς μὲν οὐκ ἂν μᾶλλον, εὐτυχῆς δ' ἴσως.

1250

ΑΛΛΑΝΤΟΠΩΛΗΣ

Ἑλλάνιε Ζεῦ, σὸν τὸ νικητήριον.

ΔΗΜΟΣΘΕΝΗΣ

ὦ χαῖρε καλλίνικε, καὶ μέμνησ' ὅτι
 ἀνὴρ γεγένησαι δι' ἐμέ· καί σ' αἰτῶ βραχὺ,
 ὅπως ἔσομαί σοι Φανὸς ὑπογραφεὺς δικῶν.

1255

ΔΗΜΟΣ

ἐμοὶ δε γ' ὅ τι σοι τοῦνομ' εἶπ'.

ΑΛΛΑΝΤΟΠΩΛΗΣ

Ἄγορακρίτος·

ἐν τάγορα γὰρ κρινόμενος ἐβασκόμην.

ΔΗΜΟΣ

Ἄγορακρίτω τοῖνυν ἐμαυτὸν ἐπιτρέπω,
 καὶ τὸν Παφλαγῶνα παραδίδωμι τουτονί.

1260

1249 κυλίνδετ' εἴσω.] From the *Bellerophon* of Euripides. Schol.

1251, 2. Parodied from Eur. *Alc.* 181, σὲ δ' ἄλλη τις γύνῃ κεκτήσεται, σὴν μὲν οὐκ ἂν μᾶλλον, εὐτυχῆς δ' ἴσως. So Ajax thought his son could hardly be braver than himself when he prayed (*Soph. Aj.* 550), ὦ παῖ γένοιο πατρὸς εὐτυχέστερος τὰ δ' ἄλλ' ὅμοιος.

1254—6. These lines are by some MSS. and editors given to the chorus. Cf. above, v. 178, where it is to Demosthenes that our hero says καὶ πῶς ἐγὼ ἀλλαντοπώλης ὢν ἀνὴρ γενήσομαι; Demosthenes then tells him how he is just the man to become great; and so Demosthenes

may naturally come forward now to claim a favour of the new-made man.

1256 Φανὸς.] Cf. *Vesp.* 1220. Phanus appears to have been a hanger-on of Cleon's; and was, acc. to the Scholiast, κακοπράγμων φιλό-νικος γραμματεὺς.

1258 κρινόμενος.] 'Quarrelling'; cf. *Nub.* 66, τέως μὲν οὖν ἐκρινόμεθ'. Casaubon renders it 'reus:' but how would this apply? Nor can it well mean going to law, as it does not appear that such had been the sausage-seller's occupation. Possibly he may intend Demus to understand it of legal quarrels, whereas he simply means such wranglings as he bequeaths to Cleon in vv. 1400, 1403.

ΑΛΛΑΝΤΟΠΩΛΗΣ

καὶ μὴν ἐγὼ σ', ὦ Δῆμε, θεραπεύσω καλῶς,
ὥσθ' ὁμολογεῖν σε μηδέν' ἀνθρώπων ἐμοῦ
ἰδεῖν ἀμείνω τῇ Κεχνηαίων πόλει.

ΧΟΡΟΣ

τί κάλλιον ἀρχομένοισιν

ἢ καταπαυομένοισιν

ἢ θοᾶν ἵππων ἐλατήρας αἰεῖδεν, μηδέν ἐς Λυσίστρατον, 1265
μηδὲ Θούμαντιν τὸν ἀνέστιον αὐτῷ λυπεῖν ἐκούσῃ καρδίᾳ;
καὶ γὰρ οὗτος, ὦ φίλ' Ἀπολλων, αἰεὶ πεινῆ, θαλεροῖς δακρύ-
οισιν

σᾶς ἀπτόμενος φαρέτρας Πυθῶνι δία μὴ κακῶς πένεσθαι.

λοιδορῆσαι τοὺς πονηροὺς οὐδέν ἐστ' ἐπίφθονον,

ἀλλὰ τιμὴ τοῖσι χρηστοῖς, ὅστις εὖ λογιζέται. 1275

εἰ μὲν οὖν ἄνθρωπος, ὃν δεῖ πόλλ' ἀκούσαι καὶ κακὰ,

αὐτὸς ἦν ἐνδηλος, οὐκ ἂν ἀνδρὸς ἐμνήσθην φίλου.

νῦν δ' Ἀρίγνωτον γὰρ οὐδεὶς ὅστις οὐκ ἐπίσταται,

ὅστις ἢ τὸ λευκὸν οἶδεν ἢ τὸν ὄρθιον νόμον.

ἔστιν οὖν ἀδελφὸς αὐτῷ τοὺς τρόπους οὐ ξυγγενῆς, 1280

1262 ἀμείνω τῇ.] Meineke ἀμεί-
νω 'ν τῇ, 'non enim de utilitate
quam ille civitati allaturus est agi-
tur, sed de benevolo in Demum ani-
mo.' But are the state and Demus
so very distinct? Κεχ. is for 'Αθη-
ναίων, cf. above v. 755.

1263 τί κάλλιον.] This is taken
partly from a fragment of Pindar, τί
κάλλιον ἀρχομένοισιν, ἢ καταπαυομέ-
νοισιν, ἢ βαθύζωνόν τε Λατῶ καὶ θοᾶν
ἵππων ἐλάτειραν αἰεῖσαι.

1269. For Lysistratus, cf. *Acharn.*
855. Thumantis seems to have been
a soothsayer, and poor.

1271 Πυθῶνι δία μὴ κ. π.] Of
the vulg., Π. ἐν δία κ. π., no sense
can be made; and it falls short by
one syllable of the required metre
to answer to v. 1299. The sense is
given by the Scholiast, μετὰ δακρῶν
ἰκετεύει σε πένιας ἔνεκεν, ἀπαλλαγῆ-
ναι ταύτης ἀξιών. The reading taken

is Meineke's, and Dindorf in his note
approves the same. σᾶς ἀπτόμενος
φαρέτρας is about equivalent to ἰκε-
τεύων.

1273 τιμὴ ... λογιζέται.] 'Is an
honour to the good in the eyes of
any one who calculates rightly.' ὅσ-
τις = εἷς τις.

1274—89. Aripbrates has to be
exposed, and to let their hearers
know whom they mean the chorus
have to speak of his brother Arignotus,
a harper, and respectable man.

1278 Ἀρίγνωτον.] There is prob-
ably a pun intended on the mean-
ing of this name.

1279 ὅστις...νόμον.] Proverbial
of one who knew anything at all;
elementary knowledge of music being
a matter of course. The previous
mention of Arignotus, a musician,
suggested the illustration.

Ἄριφράδης πονηρός. ἀλλὰ τοῦτο μὲν καὶ βούλεται
 ἔστι δ' οὐ μόνον πονηρός, οὐ γὰρ οὐδ' ἂν ἡσθόμην,
 οὐδὲ παμπόνηρος, ἀλλὰ καὶ προσεξεύρηκέ τι.

ὅστις οὖν τοιοῦτον ἄνδρα μὴ σφόδρα βδελύττεται,
 οὐ ποτ' ἐκ ταύτου μεθ' ἡμῶν πίεται ποτηρίου.

ἢ πολλάκις ἐννουχίαισι

1290

φροντίσι συγγεγένημαι,

καὶ διεζήτηχ' ὀπόθεν ποτὲ φαύλως ἐσθίει Κλεώνυμος.

φασὶ μὲν γὰρ αὐτὸν ἐρεπτόμενον τὰ τῶν ἐχόντων ἀνέρον

οὐκ ἂν ἐξελθεῖν ἀπὸ τῆς σιπύης· τοὺς δ' ἀντιβολεῖν ἂν
 ὁμοίως·

1297

ἴθ' ὦ ἄνα, πρὸς γουάτων, ἔξελθε καὶ σύγγνωθι τῇ τραπέζῃ.

φασὶν ἀλλήλαις ξυνηλθεῖν τὰς τριήρεις ἐς λόγον,

1300

καὶ μίαν λέξαι τιν' αὐτῶν, ἥτις ἦν γεραιτέρα·

οὐδὲ πυυθάνεσθε ταῦτ', ὦ παρθένοι, τὰν τῇ πόλει;

φασὶν αἰτεῖσθαί τιν' ἡμῶν ἑκατὸν ἐς Καλχηδόνα

ἄνδρα μοχθηρὸν πολίτην, ὄξινην Ὑπέρβολον·

ταῖς δὲ δόξαι δεινὸν εἶναι τοῦτο κοῦκ ἀνασχετὸν,

1305

καὶ τιν' εἰπεῖν, ἥτις ἀνδρῶν ἄσσον οὐκ ἐληλύθει·

ἀποτρόπαι', οὐ δῆτ' ἐμοῦ γ' ἄρξει ποτ', ἀλλ' ἐάν με χρῆ,

ὑπὸ τερηδόνων σαπεῖσ' ἐνταῦθα καταγηράσομαι·

οὐδὲ Ναυφάντης γε τῆς Ναύσωνος, οὐ δῆτ', ὦ θεοί,

εἴπερ ἐκ πεύκης γε κάγω καὶ ξύλων ἐπηγνύμην.

1310

1290—99. Cleonymus is again ridiculed: for whom cf. *Acharn.* 88, and of this play vv. 958, 1372. He was both glutton and coward.

1290 ἢ **πολλάκις κ.τ.λ.**] Cf. Eur. *Hērō.* 375, ἦδη ποτ' ἄλλως νυκτὸς ἐν μακρῷ χρόνῳ θνητῶν ἐφρόντισ' ἢ διέφθασται βίος.

1292 **φαύλως.**] 'Easily:' cf. v. 404, and *Vesp.* 656, φαύλως λόγισαι.

1295 **ἀνέρων.**] Meineke suspects this word, for οἱ ἔχοντες by itself is used for 'the rich,' but not elsewhere οἱ ἔχοντες ἄνδρες.

1299 **σύγγνωθι τ. τ.**] 'Have mercy on our board,' i. e. do not eat us out of house and home.

1300—15. The Chorus remon-

strate against the wasteful sending out of ships at the bidding of demagogues like Hyperbolus.

1303 **Καλχηδόνα.**] So Casaubon corrects for Καρχηδόνα: and so the Scholiast understood it, for they say, πόλις Θράκης περὶ τὸ Βυζάντιον. And it seems to be right here, though in v. 174 it is not necessary, nor, upon the whole, an improvement.

1304 **ὄξινην.**] So in Latin a worthless fellow is 'vappa.'

1307 **ἀποτρόπαι'.**] Cf. *Av.* 61, Ἄπολλον ἀποτρόπαιε.

1307, 8. 'Better,' says she, 'to live and die an old maid, than to be thus lorded.'

ἦν δ' ἀρέσκη ταῦτ' Ἀθηναίους, καθῆσθαι μοι δοκεῖ
 ἐς τὸ Θησεῖον πλεούσας ἢ ἔπι τῶν σεμνῶν θεῶν.
 οὐ γὰρ ἡμῶν γε στρατηγῶν ἐγχανεῖται τῇ πόλει
 ἀλλὰ πλείτω χωρὶς αὐτὸς ἐς κόρακας, εἰ βούλεται,
 τὰς σκάφας, ἐν αἷς ἐπῶλει τοὺς λύχνους, καθελκύσας. 1315

ΑΓΟΡΑΚΡΙΤΟΣ

εὐφημεῖν χρὴ καὶ στόμα κλείειν, καὶ μαρτυριῶν ἀπέχεσθαι,
 καὶ τὰ δικαστήρια συγκλείειν, οἷς ἢ πόλις ἦδε γέγηθεν,
 ἐπὶ καιναῖσιν δ' εὐτυχίαισιν παιωνίζειν τὸ θέατρον.

ΧΟΡΟΣ

ὦ ταῖς ἰεραῖς φέγγος Ἀθήναις καὶ ταῖς νήσοις ἐπίκουρε,
 τίν' ἔχων φήμην ἀγαθὴν ἦκεις, ἐφ' ὅτῳ κνισῶμεν ἀγυιάς;

ΑΓΟΡΑΚΡΙΤΟΣ

τὸν Δῆμον ἀφεψήσας ὑμῖν καλὸν ἐξ αἰσχροῦ πεποίηκα. 1321

ΧΟΡΟΣ

καὶ ποῦ ἔστιν νῦν, ὦ θαυμαστάς ἐξευρίσκων ἐπινοίας;

ΑΓΟΡΑΚΡΙΤΟΣ

ἐν ταῖσιν ἰοστεφάνοις οἰκεῖ ταῖς ἀρχαίαισιν Ἀθήναις.

ΧΟΡΟΣ

πῶς ἂν ἴδοιμεν; ποῖαν τιν' ἔχει σκευήν; ποῖος γεγένηται;

1311, 12 καθῆσθαι μοι δοκεῖ πλεούσας.] So Reiske and Brunck, with Porson's approval. Cf. *Vesp.* 270, ἀλλὰ μοι δοκεῖ σπάντας ἐνθάδ', ἄνδρες, ἴδοντας αὐτὸν ἐκκαλεῖν.

1312 ἢ ἔπι τῶν σ. θ.] Reiske proposes ἢ ἔπι τῶ (θῶς or οὐδαι) σ. θ. With the present reading it is doubtful whether it is πλεούσας ἐπὶ, 'sailing towards,' a frequent sense of ἐπὶ with the genitive in Thucydides, or καθῆσθαι ἐπὶ, 'to sit upon, or over,' of suppliants besieging as it were the temple's threshold. Perhaps this latter is preferable: cf. *Eur. Ion*,

1285, ἴξε νυν πυρᾶς ἐπι.

1315 τοὺς λύχνους.] Cf. *Nub.* 1065, οὐκ τῶν λύχνων: also above, v. 739.

1320 κνισῶμεν ἀγυιάς;] Cf. *Dem.* c. *Med.* 531, αὐδῶ Ἐρεχθεΐδαισιν..... μεμνήσθαι Βακχοῦ καὶ εὐρυχόρου κατ' ἀγυιάς ἰστάναι ὠραίων Βρομίων χάρων ἀμμιγα πάντας, καὶ κνισῶν βωμοῖσι κάρη στεφάνοις πυκασάντας.

1321 ἀφεψήσας.] As *Medea* restored *Æson*.

1323 ἰοστεφάνοις.] Cf. *Acharn.* 637, 639, for this epithet, and for λιπαρά.

ΑΓΟΡΑΚΡΙΤΟΣ

οἶός περ Ἄριστειδῆ πρότερον καὶ Μιλτιάδῃ ξυνεσίτει. 1325
ὄψεσθε δέ· καὶ γὰρ ἀνοιγνυμένων ψόφος ἤδη τῶν προ-
πυλαίων.

ἀλλ' ὀλολύξατε φαινομέναισιν ταῖς ἀρχαίαισιν Ἀθήναις
καὶ θαυμασταῖς καὶ πολυύμνοις, ἔν' ὁ κλεινὸς Δῆμος ἐνοικεῖ.

ΧΟΡΟΣ

ὦ ταῖ λιπαραὶ καὶ ἰοστέφανοι καὶ ἀριζήλωτοι Ἀθήναι,
δείξατε τὸν τῆς Ἑλλάδος ἡμῖν καὶ τῆς γῆς τῆσδε μόν-
αρχον. 1330

ΑΓΟΡΑΚΡΙΤΟΣ

ὄδ' ἐκεῖνος ὄραν τεττιγοφόρας, ἀρχαίῳ σχήματι λαμπρὸς,
οὐ χοιρινῶν ὄζων, ἀλλὰ σπονδῶν, σμύρην κατάλειπτος.

ΧΟΡΟΣ

χαῖρ', ὦ βασιλεῦ τῶν Ἑλλήνων· καὶ σοι ξυγχαίρομεν ἡμεῖς.
τῆς γὰρ πόλεως ἄξια πράττεις καὶ τοῦ Μαραθῶνι τροπαίου.

ΔΗΜΟΣ

ὦ φίλτατ' ἀνδρῶν, ἔλθ' δεῦρ', Ἀγοράκριτε. 1335
ὅσα με δέδρακας ἀγάθ' ἀφεψήσας.

ΑΓΟΡΑΚΡΙΤΟΣ

ἐγώ;

1326 καὶ γὰρ κ. τ. λ.] Here by some stage-machinery the gates of the citadel are thrown open, and Demus disclosed enthroned in splendour; or, as Casaubon thinks, there was a representation of the whole city as it was of old.

1331 τεττιγοφόρας.] Thucydides speaks of the wealthy old Athenian gentlemen not long before his own time as χρυσῶν τεττίγων ἐνέρσει κρῶ-βυλον ἀναδούμενοι τῶν ἐν τῇ κεφαλῇ τριχῶν, I. 6. The grasshoppers were

worn by the Athenians as an emblem of their being sons of the soil (αὐτόχθονες).

1332 χοιρινῶν.] For the use of these in voting cf. *Vesp.* 333, λίθον ἐφ' οὗ τὰς χοιρινὰς ἀριθμοῦσιν: also v. 349 of the same play.

1336 ἐγώ;] Meineke says 'inepte Agoracritum ad Demi verba responderē ἐγώ; dudum intellectum est a criticis.' Have they equally seen a fault in v. 1344? Surely a pronoun is often thrown in in dialogue, where

ἀλλ', ὦ μέλ', οὐκ οἶσθ' οἶος ἦσθ' αὐτὸς πάρος,
οὐδ' οἶ' ἔδρας· ἐμέ γὰρ νομίζοις ἂν θεόν.

ΔΗΜΟΣ

τί δ' ἔδρων πρὸ τοῦ, κάτειπε, καὶ ποῖός τις ἦ;

ΑΓΟΡΑΚΡΙΤΟΣ

πρῶτον μὲν, ὑπότ' εἶποι τις ἐν τῆκκλησίᾳ, 1340
ὦ Δῆμ', ἐραστής εἰμι σὸς φιλωῶ τέ σε
καὶ κήδομαί σου καὶ προβουλεύω μόνος,
τούτοις ὅποτε χρήσαιτό τις προοιμίους,
ἀνωρτάλιζες κάκερουτίας.

ΔΗΜΟΣ

ἐγώ;

ΑΓΟΡΑΚΡΙΤΟΣ

εἶτ' ἐξαπατήσας σ' ἀντὶ τούτων ὄχητο. 1345

ΔΗΜΟΣ

τί φῆς;
ταυτί μ' ἔδρων, ἐγὼ δὲ τοῦτ' οὐκ ἦσθόμην;

ΑΓΟΡΑΚΡΙΤΟΣ

τὰ δ' ὠτά γ' ἂν σου νῆ Δί' ἐξεπετάννυτο
ὥσπερ σκιαδεῖον καὶ πάλιν ξυνήγητο.

ΔΗΜΟΣ

οὕτως ἀνόητος ἐγεγενήμην καὶ γέρων;

ΑΓΟΡΑΚΡΙΤΟΣ

καὶ νῆ Δί' εἴ γε δύο λεγοίτην ῥήτορε, 1350

we in English should lay no stress on it, or even not use the pronoun at all. For instance: ἀρα ταῦτ' ἔδρας; ἔγωγε, 'Did you do this? Yes.'

1344 ἀνωρτάλιζες.] ὀρταλίζειν λέγεται ἐπὶ τῶν ἀρχομένων ἀναπτερόσσεσθαι ὀρνίθων, Schol.

κάκερουτίας.] 'And tossed your horns' in conceit and pride: as a bull or stag might do.

1345 ἀντὶ τούτων.] In return for your believing his flattery and promises he cheated you: cf. v. 1404.

1347 τὰ δ' ὠτά γ' ἂν σου.] 'No you didn't, and your ears, &c.' The γε expresses agreement to what the former speaker has said or implied, and introduces something further. So also below in v. 1350.

ὁ μὲν ποιείσθαι ναῦς μακρὰς, ὁ δ' ἕτερος αὖ
καταμισθοφορῆσαι τοῦθ', ὁ τὸν μισθὸν λέγων
τὸν τὰς τριήρεις παραδραμῶν ἂν ᾤχετο.
οὗτος, τί κύπτεις; οὐχὶ κατὰ χώραν μενεῖς;

ΔΗΜΟΣ

αἰσχύνομαί τοι ταῖς πρότερον ἀμαρτίαις.

1355

ΑΓΟΡΑΚΡΙΤΟΣ

ἀλλ' οὐ σὺ τούτων αἴτιος, μὴ φροντίσης,
ἀλλ' οἷ σε ταῦτ' ἐξηπάτων. νυνδὶ φράσον·
εἴαν τις εἶπη βωμολόχος ξυνήγορος·
οὐκ ἔστιν ὑμῖν τοῖς δικασταῖς ἄλφита,
εἰ μὴ καταγνώσεσθε ταύτην τὴν δίκην·
τούτον τί δράσεις, εἶπε, τὸν ξυνήγορον;

1360

ΔΗΜΟΣ

ἄρας μετέωρον ἐς τὸ βάραθρον ἐμβαλῶ,
ἐκ τοῦ λάρυγγος ἐκκρεμάσας Ἵπέρβολον.

ΑΓΟΡΑΚΡΙΤΟΣ

τουτὶ μὲν ὀρθῶς καὶ φρονίμως ἤδη λέγεις·
τὰ δ' ἄλλα, φέρ' ἴδω, πῶς πολιτεύσει φράσον.

1365

ΔΗΜΟΣ

πρῶτον μὲν ὁπόσοι ναῦς ἐλαύνουσιν μακρὰς,
καταγομένοις τὸν μισθὸν ἀποδώσω ὑτελή.

1352 καταμισθοφορῆσαι.] To spend in paying dicasts, ecclesiasts, &c., Schol.

1354 τί κύπτεις;] Demus here hangs his head for shame.

1359, ὅο οὐκ ἔστιν δίκην.] Mitchell aptly quotes from Lysias (c. *Epicratem*, p. 177) the following: ἐνθυμείσθαι δὲ χρῆσθαι ὅτι πολλάκις ἠκούσατε τούτων λεγόντων ὅποτε βούλοιντό τινα ἀπολέσαι, ὅτι εἰ μὴ καταψηφιεῖσθε ὧν αὐτοὶ κελεύουσιν, ὑπολεί-

ψει ὑμᾶς ἡ μισθοφορά.

1367 μισθὸν ἀποδώσω ὑτελή.] The Athenians seem at one time to have paid their sailors low pay, and that irregularly given, on purpose. For Alcibiades advises Tissaphernes to do so (Thuc. VIII. 45), alleging that the Athenians found it answer, because thus their sailors had not enough to get fat and luxurious on, while there was always a hold on them in the arrears of pay still due.

ΑΓΟΡΑΚΡΙΤΟΣ

πολλοῖς γ' ὑπολίσποις πυγιδίοισιν ἐχαρίσω.

ΔΗΜΟΣ

ἔπειθ' ὁ πολίτης ἐντεθεὶς ἐν καταλόγῳ
οὐδεὶς κατὰ σπουδὰς μετεγγραφήσεται,
ἀλλ' ὡσπερ ἦν τὸ πρῶτον ἐγγεγράψεται.

1370

ΑΓΟΡΑΚΡΙΤΟΣ

τοῦτ' ἔδακε τὸν πόρπακα τὸν Κλεωνύμου

ΔΗΜΟΣ

οὐδ' ἀγοράσάγένειος οὐδεὶς ἐν ἀγορᾷ.

ΑΓΟΡΑΚΡΙΤΟΣ

ποῦ δῆτα Κλεισθένης ἀγοράσει καὶ Στράτων;

ΔΗΜΟΣ

τὰ μεράκια ταυτὶ λέγω, τὰν τῷ μύρῳ,
ἂ στωμυλεῖται τοιαδὶ καθήμενα·
σοφός γ' ὁ Φαίαξ, δεξιῶς τ' οὐκ ἀπέθανε.

1375

1368 ὑπολίσποις.] Brunck and Meineke prefer ὑπολίσφοις as the more strict Attic form. Cf. *Ran.* 826, λίσπη γλώσσα.

1370 κατὰ σπουδὰς.] 'By interest.' Cf. *Pac.* 1179—1184, δρῶσιν οὐκ ἀνασχετὰ τοὺς μὲν ἐγγράφοντες ἡμῶν τοὺς δ' ἄνω τε καὶ κάτω ἐξελείφοντες δις ἢ τρίς, κ.τ.λ., for such tampering with the roll. Cf. also v. 926 of this play for σπεύδειν.

1370, 71 μετεγγραφήσεται...ἐγγεγράψεται.] 'Will be (or become) enrolled in another class, but will remain enrolled as he was at first.' Note the different force of the two futures.

1372 πόρπακα τ. Κ.] If interest avail not, Cleonymus will have a bad place, being a coward (cf. *Nub.* 353), who fled, 'relicta non bene parvula.'

1373 ἀγοράσάγένειος.] A crasis

not very unlike that quoted at v. 1175.

1375 ἐν τῷ μύρῳ.] ἀντὶ τοῦ ἐν μυροπωλείῳ, Schol. Cf. *Vesp.* 789, ἐν τοῖς ἰχθύσιν. *Thest.* 448, ἀγὼ μάλισ στεφανηπλοκοῦσ' ἔβοσκον ἐν ταῖς μυρρίναις. Cf. also *Lys.* 557.

1377 Φαίαξ κ. τ. λ.] Phæax was, acc. to the Scholiast, an orator who escaped a capital charge: but this may be only a story invented from this line. About an orator Phæax we have a line of Eupolis, λαλεῖν ἀριστος, ἀδυνατώτατος λέγειν. One MS. has ἐμάνθανε; Dindorf in his note suggests, and Meineke reads, δεξιῶς τε κατέμαθε. The sense would then be, 'Phæax is cunning and cleverly taught, for, &c.' And the Phæax described in the line of Eupolis seems likely to have been a fit man for these chattering young *σῆνευς* to admire.

συνερκτικὸς γὰρ ἐστὶ καὶ περαντικὸς,
καὶ γνωμοτυπικὸς καὶ σαφὴς καὶ κρουστικὸς,
καταληπτικὸς τ' ἄριστα τοῦ θορυβητικοῦ.
μὰ Δί', ἀλλ' ἀναγκάσω κυνηγετεῖν ἐγὼ
τούτους ἅπαντας, παυσαμένους ψηφισμάτων.

1380

ΑΓΟΡΑΚΡΙΤΟΣ

ἔχε νυν ἐπὶ τούτοις τουτονὶ τὸν ὄκλαδιαν.

ΔΗΜΟΣ

μακάριος ἐς τὰρχαῖα δὴ καθίσταμαι.

ΑΓΟΡΑΚΡΙΤΟΣ

φήσεις γ', ἐπειδὴν τὰς τριακοντούτιδας
σπονδὰς παραδῶ σοι. δεῦρ' ἴθ' αἱ Σπονδαὶ ταχύ.

ΔΗΜΟΣ

ὦ Ζεῦ πολυτίμηθ', ὡς καλαί· πρὸς τῶν θεῶν,
πῶς ἔλαβες αὐτὰς ἐτέον;

1390

ΑΓΟΡΑΚΡΙΤΟΣ

οὐ γὰρ ὁ Παφλαγῶν
ἀπέκρυπτε ταύτας ἔνδον, ἵνα σὺ μὴ λάβοις;
νῦν οὖν ἐγὼ σοι παραδίδωμ' ἐς τοὺς ἀγροὺς
αὐτὰς ἰέναι λαβόντα.

ΔΗΜΟΣ

τὸν δὲ Παφλαγόνα,
ὅς ταῦτ' ἔδρασεν, εἶψ' ὅ τι ποιήσεις κακόν.

1395

ΑΓΟΡΑΚΡΙΤΟΣ

οὐδὲν μέγ' ἀλλ' ἢ τὴν ἐμὴν ἔξει τέχνην·
ἐπὶ ταῖς πύλαις ἀλλαντοπωλήσει μόνος,

1378 *συνερκτικὸς*.] The Scholiast explains this, *συνείρειν τοὺς λόγους δυνάμενος*, as if they had *συνερκτικὸς*; and Dindorf in his note approves this, as does Meineke. Yet *συνερκτικὸς* gives a fair sense, as L. and S. interpret it, 'cogent.'

1380 *καταληπτικὸς*.] One who can get a hold on, and check, the noisy mob.

1388 *αἱ Σπονδαί*.] Here the Treaties or Truces come in as women. So Peace is personified in Aristophanes' play of that name.

1394 *ἐς τοὺς ἀγροὺς*.] The restoration to rural pleasures is a great point in several of the comedies of Aristophanes, but more so in the *Acharnians* than in this play, and most of all in the *Peace*.

τὰ κύνεια μιγνύς τοῖς ὄνειοις πράγμασιν,
μεθύων τε ταῖς πόρνοισι λαιδορήσεται,
κὰκ τῶν βαλανείων πίεται τὸ λούτριον.

1400

ΔΗΜΟΣ

εὖ γ' ἐπενόησας οὐπὲρ ἔστιν ἄξιος,
πόρνοισι καὶ βαλανεύσι διακεκραγέναι,
καὶ σ' ἀντὶ τούτων ἐς τὸ πρυτανεῖον καλῶ
ἐς τὴν ἔδραν θ', ἵν' ἐκεῖνος ἦν ὁ φαρμακός.
ἔπον δὲ ταυτηνὴ λαβὼν τὴν βατραχίδα·
κἀκεῖνον ἐκφερέτω τις ὡς ἐπὶ τὴν τέχνην,
ἵν' ἴδωσιν αὐτὸν, οἷς ἐλωβᾶθ', οἱ ξένοι.

1405

1399 τὰ κύνεια...πράγμασιν.] The Scholiast says ἔθος γὰρ τοῖς μαγείροις μιγνύειν κρέα προβάτων τε καὶ αἰγῶν καὶ προτιθέναι ὡς μόνον προβάτων καὶ ἑξαπατᾶν τοὺς ἀφελεστέρους. The substitution of dog and donkey for porkers seems rather worse. πράγμασιν seems put by way of surprise for κρέασιν or perhaps σώμασιν.

1401 πίεται τὸ λούτριον.] The MSS. have λούτρον. Elmsley corrected it. Bothe (with Brunck) reads αἷον λούτρον πίεται. The Scholiast explains by τὸ ἀπόλουμα καὶ ῥυπαρόν. Hesychius recognizes the form λούτριον as ῥυπαρόν ὕδωρ καὶ λελουμένον, ἤγουν ἀπάνιμμα.

1403 διακεκραγέναι.] 'To bandy slang.' For the force of δια, cf.

Herod. IX. 16, διαπινόντων (comp. *Acharn.* 751); *Vesp.* 1481, διορχησόμενος.

1406 βατραχίδα.] An official robe worn at the town-hall banquets, says Casaubon.

1409 ξένοι.] Here some short song of the Chorus probably has been lost to us: at all events Aristophanes concludes his other plays with some lines from the chorus. Dindorf however adduces the instances of the *Prometheus* and *Agamemnon* of Æschylus, and the *Trachiniae* of Sophocles, as tragedies ending without anything of the sort: and if the rule was thus broken by tragic poets once or twice, it may have been broken in comedy.

